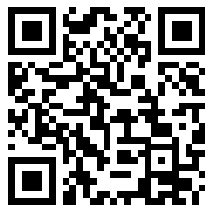

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CHRISTIAN WORK

MAGAZINE

OF

Religious and Missionary Information.

PART I.

JANUARY.

1864.

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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

ON A POINT TOO MUCH LOST SIGHT OF IN MISSIONS.

BY THE REV. ROBERT HUNTER.

THE question to which we refer may be thus stated:—What principles, if any, should regulate the distribution of missionaries throughout the globe? Before attempting an answer to this inquiry, a preliminary observation must be made:—“The field is the world,” and the best solution the church universal could give of the difficulty, how best to locate its missionaries, would be so to increase their number as to leave no heathen land without an adequate supply. But as this is not likely speedily to be done, it becomes of vast consequence that the small missionary force should be posted to the best advantage. And no thinking mind can doubt that there must be certain abstract principles underlying any practical settlement the matter may receive. What, then, are those principles? In what order should they be stated? And within what limits should each be allowed to operate?

At the very outset it is possible to indicate how the great missionary army might be separated into two leading divisions, each, in concert with the other, rendering essential service in the spiritual warfare. Many Christians, believing that the second advent of the Redeemer shall be pre-millennial, are of opinion that the efforts now put forth for the evangelisation of the world shall be only partially successful; or, in other words, that the Gospel, as proclaimed by modern missionaries, shall not so much be the means of the world's conversion, as it shall be “a witness to all nations;” but that when at length the several tribes of the earth have heard it, then the Divine Redeemer shall appear, and himself complete the spiritual conquest of mankind. Other Christians, holding that the second advent of Christ shall be post-millennial, are convinced that the means presently employed

for the spread of the Gospel shall be so blessed from Heaven as to result in the world's conversion. In cases where views of unfulfilled prophecy are by no means tenaciously held, it might be inexpedient to act on them; but where they are very strongly entertained, we think they should be carried out; in which case a natural division of labour would arise. Those living in the confident expectation of the pre-millennial advent, and not sanguine as to the effect of ordinary human preaching, might charge themselves with the duty of causing the Gospel to be heard “as a witness” by all the nations of the earth. If a nation be defined as a section of the human family, comprising those who speak one and the same language, then accurate inquiry should be made into the number of distinct tongues now existing on the globe, and two or more missionaries commissioned to witness in each for Christ. It would not be necessary for those of whom we speak to multiply missions where nations were large, and millions spoke one language; while, at the same time, the obscurest tribe which might be fairly held to be a distinct nationality, would claim attention, since the neglect to preach the Gospel to it as a witness might, humanly speaking, be the main obstacle in the way of the Redeemer's second appearing, and, by necessary consequence, of the conversion of the world.

The other great division of the evangelistic army we have stated to consist of those who hold the belief that the means now in operation shall, with the blessing of God, result in the conversion of mankind, and that not till the millennium has come and gone shall Christ again appear visibly on earth. We have next to investigate the principles on which this great division of the Christian army might be

disposed to the best advantage. The first element that should be taken into account should be the *population of the different heathen countries*. If half a million in one place, and five hundred in another, are both in a state of heathen ignorance, then, other things being equal, the half million should claim a thousand times the effort expended on the five hundred; and a fault of considerable magnitude is committed, if the two be placed on a footing of equality. Under this category, first China, and after it India, stand at the head of all mission fields. Next, in *estimating the population, the rate of increase or diminution, where it is possible to ascertain it, should be taken into account*. There are certain races of men increasing in population, and certain others diminishing; and a little reflection will at once indicate how very essential an element in determining the importance of a nation, or a church, such increase or diminution must be. Suppose that two missionaries, located in different parts of the world, have, with the Divine blessing, raised up each a church containing a thousand individuals; but the one from a nation doubling itself in fifty years, the other from one diminishing to a half in the same period of time; then—new conversions being set aside—the following table will presage the future history of the two churches, statistically viewed.

Now,	1,000	1,000
After 50 years,	2,000	500
" 100 "	4,000	250
" 150 "	8,000	125
" 200 "	16,000	63 nearly
" 250 "	32,000	32 "
" 300 "	64,000	16 "
" 350 "	128,000	8 "
" 400 "	256,000	4 "
" 450 "	512,000	2 "
" 500 "	1,024,000	1 "

Let it not be supposed that such a case is merely a hypothetical one. The decline and extinction of races are in progress, to an extent of which few have an adequate conception, in many parts of the heathen world. The subject has hitherto attracted so little attention, notwithstanding its manifest importance, that we may be excused for treating it in some detail. To commence with the aborigines of Australia. In an official report of their condition, published a few years ago, their position was thus stated:—

"The uniform result of all inquiry on the subject of the numbers of the Australian aborigines exhibits a decrease in the population of those districts which have been overspread by colonial enterprise. The ratio of decrease is variously given for different parts of the country. The causes of this gradual extinction appear to be tolerably ascertained—their own mutual wars; their hostile encounters with the whites; the diseases and vices of European society, unusually destructive in their effects from irregularity in the mode of life and the want of proper

medical treatment; the common practice of infanticide; and more remotely, perhaps, by the gradual disappearance of various animals used as food, and of other sources of their support."

Some years later, an Adelaide newspaper made the following statement:—

"The steady disappearance of the natives is what every report upon their condition most uniformly points to, although everything is done that could promise to alleviate the discomforts of their condition."

Overtaken by a quicker fate than even the aborigines of Australia, the native Tasmanians, despite benevolent efforts to save them, have, it is understood, all, without exception, already passed away.

We proceed next to the Maories, or New Zealanders. They are believed to be in many respects a finer race than any other with which settlers in British colonies have been brought in contact. Their skill and prowess in war are well known. The majority of them, too, are Christians. And yet they are wasting away year by year. About 1830 their numbers were conjecturally estimated at 180,000. Two years ago a very different account of matters was given. It was then said:—"The number of the Maori population was, at the latest attempt at enumeration, believed to amount to 31,298 males, and 23,898 females; making (with 79, sex not stated) a total of 55,275." "This was in 1858, since which the decrease must have been considerable, owing to the war and other destroying effects. Of the above number, 53,056 were in the north island, and 2219 in the south." It has been calculated that about 100 years more will probably see the extinction of this fine race. Macaulay's oft-quoted saying about the possibility of a future New Zealander yet surveying the ruins of London Bridge and the great metropolis around is often applied by the unthinking to some civilised descendant of the present Maori race. But the historian was far too well read to commit himself to so wild an imagination—it must have been some one sprung from the white colonists he had mentally before him when he wrote. The inquiry is one of painful interest, how a race so courageous as the Maories should yet disappear. In attempting to explain it, first, it must be borne in mind that the notion ordinarily entertained in regard to the physical strength of uncivilised men is incorrect. When, on one occasion, natives of the South Seas were required to test their strength, by means of a spring-balance, against that of British and French sailors, the savages manifested decided inferiority of physical power. But it is chiefly moral weakness that makes them unable to keep step with civilisation. We once met on board a steamboat a British sailor who had fought under Sir Charles Napier at Acre. He was of magnificent physical development, but combined the mental qualities of a man and those of a child in a remarkable degree. With manly pride he told of the fight in which he

had taken a part, and then, as a child might boast of a prize it had gained, he added that, in reward for having furled a sail with remarkable speed, his comrades and himself had been permitted to "splice the main brace" at an unusual hour. His whole countenance was lighted up with animation as he spoke, as if he deemed the "splicing" aforesaid near akin to that *summum bonum* of which ancient philosophers were wont to discourse. Here was a case throwing light on the Maori phenomenon; on the one hand animal strength and courage sufficient to make the sailor a formidable combatant, and yet a certain moral weakness which might possibly prevent his waging successful war against appetite; indeed, we all should remember that a sharp struggle in battle is more easy to most than is an unwearying resistance to the ordinary temptations of life.

Let us turn next to the Sandwich Islands. Here, also, the population has long been slowly melting away. For instance, Dr. Latham, the distinguished ethnographer, writing in 1850, thus alludes to the subject:—"Cook, when he visited them [the Sandwich Islands], put the population at 400,000,—an exaggeration. Perhaps it came to half as much. In 1832 and 1836, there were censuses, of which the result was as follows:—

Name.	Area.	Population.	
		1832.	1836.
Hawaii	4,600	45,792	39,364
Mowee	620	35,062	24,199
Ianai	100	1,600	1,200
Molokoi	190	6,600	6,000
Kakoolawe....	60	80	80
Woahoo	530	29,755	27,809
Kanai	500	10,977	8,934
Niihau	90	1,047	995
Whole group....	6,690	130,913	108,581

"This gives us a reduction; a reduction which has increased by 1840. This, I suppose, is the one from which Prichard takes his numbers for two of the islands:—

For Maui [Mowee].....	18,000
„ Woahoo	20,000

"Emigration will not account for this decrease. This we may see at once, from the proportion in 1840—the figures and reasoning are Sir G. Simpson's—in the single island of Kanai, between that part of the population which was under, and that part which was above eighteen years of age:—

	1st District.	2nd do.	3rd do.	4th do.
Under 18	706	309	372	685
Above 18	2229	1043	1178	2134
Total	2935	1352	1550	2819

"Here," Sir G. Simpson continues, "is an ave-

rage of one person under 18, to rather more than three persons above it,—a state of things which would carry depopulation written on its very face, unless every creature, without exception, were to attain the good old age of 75."

"To this we add a remark upon the bearing of the early period of marriages throughout Polynesia. Not one, but two generations are included in the population under 18 years; since before that time boys and girls have begun to have boys and girls of their own.

"This disproportion accounts for the decrease. But what accounts for the disproportion? In 1824, Mr. Stuart wrote that, 'in those parts of the island where the influence of the mission had not extended, two-thirds of the infants born perish by the hands of their own parents before attaining the first or second year of their age.'"

And among the rejoicings recorded in the last number, that the Sandwich islanders, now all nominally Christians, had at length reached a position enabling them to undertake the entire support of their churches, a sentence, it will be observed, comes in, like the handwriting on the wall on another festive occasion of a very different kind: "The decline in the native population has not yet been arrested."

There is reason to believe that the cases now stated are not of an exceptional character, but that the natives of every group of islands in the Pacific are wasting away with greater or less rapidity. We once had an opportunity of obtaining information on the subject from a gentleman of world-wide reputation, who had spent the greater part of his life in the South Seas. We took the liberty of putting to him three questions. First:—Was it true that, so far as could be ascertained, the entire native inhabitants of the South Sea Islands were yearly diminishing in numbers? To which the reply was in the affirmative. Secondly:—Was it the case that even the Christianised natives were wasting away, more slowly, doubtless, than the heathens, inasmuch as the Gospel had terminated infanticide and many other causes of death, but still—wasting away? Again the answer was in the affirmative. The final question was:—What were the causes of this decline? To which he replied that, after having studied the phenomenon for years, there were still difficulties about it that he could not explain. And we believe he was right. The broad fact is plain, that wherever a highly-cultivated and a barbarous race come into contact—not to say into collision—the alternative presented to the less-advanced people is—you become civilised or you perish. Still, the operation of each separate cause of death is very difficult fully to trace.

The case of the American Indians is another of the same nature. The alternative now spoken of has been presented to one after another of their tribes, without, in almost any case, being satisfactorily met; and they are on the rapid road to extinction, unless where, according to the obser-

vation of Professor Daniel Wilson of Toronto, their blood is gradually becoming mingled with that of the dominant race. A fact stated by Hugh Miller will startle some—that the tribe among which the devoted David Brainerd laboured is now wholly extinct, and the Bible, which it took him so much pains to render into the native tongue spoken in his church, is now useful only for philological inquiry, having ceased to be understood by any native Indian living in the New World. So also, as Mr. Miller reminds us, Humboldt, when travelling in South America in 1806, was shown a parrot which chattered in a human language no one could understand, the reason being that the entire tribe using that form of speech had vanished from the globe. The fate of the native churches in Labrador, and among the Esquimaux of Greenland, is distinctly foreshadowed in the history of Brainerd's Mission; at a not very remote period, they will have entirely ceased to exist. Let it not, on this account, be supposed that we regard the missions to decaying tribes as having proved failures: the souls of many heathens saved in connection with those missions are trophies which time cannot destroy. And while the Church of Christ lasts, the devotedness of Williams, of Brainerd, and others like-minded, will stimulate to deeds of holy enterprise, at home and abroad, from which benefit will be reaped, not by solitary or decaying tribes merely, but by the inhabitants of all lands. Yet we strongly hold that missions to tribes about to depart, leaving behind them so few traces that they ever existed, are much less important than those to nations destined to increase in numbers and in influence for centuries yet to come.

Labourers among the vanishing races of men are like those ministering Christians who charge themselves with the duty of smoothing the pillows of the aged sick, and whispering words of comfort in the ears of the decrepid and the dying. Those sent to evangelise nations increasing in population and in power, are like persons who discharge the responsible duty of imparting a Christian education to young and vigorous minds, certain, before long, to exert a widespread influence in the world.

We deeply feel that, in estimating the relative importance of missionary spheres, the inquiry should never, in any case, be omitted, whether the nation to be evangelised is slowly yet surely passing away from the earth, or whether it gives promise of yet acting an important part in future history.

There are other considerations than those now commented on, which should be taken into account in deciding how missionaries should be distributed throughout the globe. Perhaps the most important of these is the *existence of special obligations to some tribe or people*. The continuity of national life from generation to generation, though often quietly ignored, is really a truth almost axiomatic in its clearness. Let it be taken for granted, and at once it follows that a certain heritage of responsibility descends to us from former ages.

The case of the Jews is one to be settled under a lively feeling of obligation transmitted to us from the past: it is a most unworthy settlement of their claims on us to appeal simply to a census of their numbers. To them of old pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Theirs were "the fathers," and of them, "as concerning the flesh Christ came, who is over all, God, blessed for ever." Nearly all that we deem sacred on earth—all that we have of trustworthy hope for Heaven—came through the Jewish people; and if labour among them is uninviting, a veil being on their hearts, which prevents them recognising in Jesus of Nazareth the Messiah promised to their fathers, let it not be forgotten that that veil of prejudice has been rendered all the more impervious to light by cruelties inflicted on the Israelites during the middle ages in wantonness or in persecuting bigotry by so-called Christian hands. To this some would add that as, in their view, Rom. xi. 15, teaches that it is through the conversion of the Jews that the Gentiles are at length to be brought in, Jewish missions should stand at the head of all others. But the opinion now indicated has not met with universal assent; for instance, the Rev. Dr. Wilson of Bombay, says on the subject: "We should remember that it is as clearly revealed, that it is through God's mercy to the Gentiles that the Jews are to obtain mercy (Rom. xi. 31), as that the receiving of the Jews is to be to the Gentiles as life from the dead." Whatever conviction on this subject any may hold, all will cheerfully admit that, in consequence of the debt of gratitude we owe to the ancient people of God, the case of the Israelites rests on quite a different footing from that of mere numbers; and their claim for help should be dealt with as one to which there is no exact parallel anywhere in the world.

Another race, claiming consideration on account of special circumstances, to which there is no close resemblance elsewhere, is the negro family of mankind. The wrongs suffered at the hands of our ancestors by the coloured population of the West Indies are too well known to require statement here. The cry of those held in bondage must have risen to Heaven, like that of Israel in Egypt; and, though it is impossible literally to undo the past, yet at least reparation can be made for former oppression. This reparation was gloriously commenced by the passing of the Emancipation Act,—perhaps the most virtuous deed ever done by an earthly government. But persevering evangelistic effort is still requisite to render the atonement for former injuries at all complete. Nor let it be forgotten, that the slavery now calling down such judgments on America was commenced, with much responsibility on the part of our fathers, while yet the United States constituted part of the colonial empire of Britain. In that quarter too, as opportunity offers, it is needful that former sin should,

as far as possible, be counterbalanced by the communication of the Gospel of Christ.

The case of India is a very special one. Never before, since the world began, has it happened that such a continent as that of India has been placed under the control of a small island like Britain. Nor can any Christian doubt that the Divine intention in committing to our nation the inconceivably responsible trust was, that the Gospel of Christ should be made known to the untold millions of our fellow subjects in the great Eastern land. One in every six of the human race is a native of India; one in every six a subject of the sovereign to whom we ourselves owe allegiance, and whom we delight to honour. And British Christians of all churches are responsible for the elevation of our Eastern brethren from the low and degraded state in which for ages they have lain.

Another element to be taken into account in distributing the missionary force, is the *probability of speedy and decisive success*. In modern warfare every care is taken to economise the strength of an army; and not a single life is wantonly thrown away. Wherever a formidable line of batteries presents itself, the assailing force do their best to avoid it; and if an enemy have erected strong defences in his front, these are not attacked, but, if possible, rendered useless by the flank of the position being turned. No post is ever occupied till it becomes plain it is necessary to hold it for some clearly defined end: none is ever retained after it is no longer important to the achievement of the great result. And when, on an extended line of battle, decisive victory seems likely to declare itself at one part of the field, every available man that can be brought from other quarters is hurried up to that point, to make the result complete. These expedients of generalship cannot, of course, be carried out to their fullest extent in spiritual warfare; but still they should be adopted far more frequently than they are. The greatest economy of life, of strength, and of means, should in all cases be studied. If two heathen countries be equally open to the Gospel, the one, however, healthy in climate, while the other is unhealthy, then, other things being equal, the healthy one should be preferred. If one region be misruled by a sanguinary tyrant, under whose oppressive sway both the missionaries and their converts must necessarily be in perpetual danger, and another territory be free from this very serious drawback, then again, other things being equal, the safer mission field should claim prior attention. The circumstances in which success has been granted in other spheres of effort should be carefully studied, and any generalisations which it is possible to make from their experience should be treasured up in the memory, that, in the establishment of new stations, localities may be chosen likely, with the Divine blessing, to yield similarly satisfactory results. In regard to churches bearing the Christian name, but which have more or less

departed from the true faith, it will, we think, be found that missions will advance with rapidity if established among sects which have been trampled on for centuries, rather than among those which have been in a position to dominate over others. Evangelistic effort has not effected signal results among the adherents of the Greek or Latin religious tyrannies; but it has made great achievements among the Armenians of the Turkish empire, to some extent an oppressed race.

Of all classes of religionists on the globe, the conceited Mohammedans have been the least affected by the truth. In India, for example, with a few honourable exceptions, they set themselves against civilisation as well as Christianity, and are almost as reluctant to enter the Government as the Mission schools. We believe that multitudes of Mohammedans will still linger in their error, when the last heathen in the world has been admitted into the Church, and that vast numbers of them will never wait to be converted at all, but will pass out of existence fighting doggedly against civilisation and the cause of truth and righteousness. Speedy or extensive success is not to be expected, we fear, among the followers of the false prophet.

In regard to heathen nations, it will be found that missions among tribes with a simple form of faith have borne more fruit than those planted among idolaters with a very complex system of belief, especially when the fabric of error has been supported by an hereditary priesthood. A rising nation, too, will, as a rule, take more readily to the truth than one that has fallen from a higher position. And, most important of all, what was stated in regard to Christian sects is yet more apparent among pagan nations, that oppressed races or castes may, humanly speaking, be brought in multitudes into the Church, while their haughty oppressors stand aloof. Thus the Karens, among whom the Gospel has so signally triumphed, were the oppressed race of Burmah; the dominant classes of that country have not, to any remarkable extent, been brought under the influence of the truth. The Shanars of Southern India, the people who supply the Tinnevely and neighbouring missions with so many candidates for baptism, are the completely down-trodden race of that part of the country; while the numerous converts at Chota Nagpore have been drawn from a semi-barbarous mountain tribe. It is only of late that the principle last stated has begun to be generally understood; in the future, in locating new missions, it should be allowed a force that has never been accorded to it as yet.

Only one other consideration to be taken into account, need be alluded to here, *special Providential circumstances, which seem to mark out a particular locality as one which should immediately be occupied by a mission*. For example, such an overturn as that which took place in the despotic countries of Europe in 1848—the revolution year—it were almost, if not altogether, sinful, not to inter-

pret as a call to make an instant effort for territories open for a brief season to Christian light, but likely soon to sink into a night of darkness again. We fear India is in a position somewhat similar, and should claim special effort, on the ground that we cannot hope always to retain that country, and should, therefore, do all to improve the opportunity now presented for its evangelisation, that as little as possible of the work may remain undone when the time comes for our Eastern Empire to pass away. Another special circumstance, which may mark out a locality as one to be immediately occupied, is the contribution by some one interested in the place of a large sum of money, on condition of the speedy commencement of a mission there. Yet one other circumstance may be added,—deep in-

terest felt by some one in a particular district; but we think this reason should be confined within very narrow limits, since, if allowed large influence, it would distribute missionaries on an arbitrary system, and, indeed, preclude the necessity of investigating principles at all.

But we must close this paper, which has already extended to an undue length. It is not to be expected that all, or even a large number, of the readers of CHRISTIAN WORK, will be prepared to assent to the conclusions here announced. But the article will not have failed of effect, if it draw attention to what is really a neglected question of much importance, the right settlement of which will in no slight degree help forward the evangelisation of the world.

THE SCRIPTURES AMONG THE AFGHANS.

BY THE REV. ISIDOR LOEWENTHAL.

WHEN Alexander the Great came into the region of the confluence of the Swat and Kabul rivers, he found a tribe of people there, who called themselves, as Arrian records the name, *Aspasioi*. If we ask the people in the same region, at the present day, what great tribe they belong to, they reply, "To the *Aspzoï*." The Greeks then were pretty accurate in their rendering of this native name, much more so than nations who subsequently came in contact with this tribe. The Mohammedans, indeed, are in the habit of changing, if possible, foreign names so that they may in some way fall in with their own traditions; and if such foreign name contains a letter not known in classical Arabic, such letter is almost uniformly replaced by the corresponding Arabic letter: *g* is changed into *j*, *p* into *f*. Hence a tribe of Afghans adjoining the *Aspzoï*, the *Gadân* tribe, is known in documents usually as the *Jadân* tribe. In Kashmir, for instance, the Hindu deity *Kashyapa*, who is said to have drained off the lake which once covered the Beautiful Valley, by splitting the rock near Baramula, was changed by the Mohammedans into one *Kashaf*, a skillful minister of King Solomon's who performed this task. This name was so much the more readily chosen, as it is connected with Arabic and Persian roots, which mean "to open" and "to split." They found in Kashmir a temple called after one *Sandhimân*, the minister of one of the Hindu kings of the country. This name was readily changed into *Sulimân*, the Arabic form of *Solomon*, and the hill on which the temple is built is now known under the designation of "Solomon's Throne."

In like manner, the name *Aspzoï* was readily transformed into *Yusufzoi*, and so much the more speedily adopted by the literate portion of the tribe as it changed the heathen "Sons of Horse" into noble "Sons of Joseph;" and thus seemed to free them from what is deemed among the Mohammedans

the greatest reproach, that of being the *sons of burned fathers*; that is, of unbelievers, by making them the sons of Joseph, one so renowned in the East as a true believer. The illiterate, however, know nothing of this grand name, and continue to call themselves "*Aspzoï*," or "*Asupzoï*." "*Yusufzoi*," or "*Eusufzai*," is the name by which this tribe of Afghans has become known in Europe through "Elphinstone's Mission to Cabul." The tribe is a large one, and inhabits the wild plain north of the Kabul river, and a portion of the adjoining valleys of Swat and Buner.

In characteristics they differ little from other Afghan dwellers in the plains. Not so thievish or savage as the banditti of the mountains, they still show sufficient affinities with the other tribes to be known as true Afghans,—be it in the multitude of their vices, or in the paucity of their virtues. The Asiatic trait of untruthfulness is common to them all. It is this which becomes the source of unending litigiousness among the men, and of unfaithfulness among the women. It makes the missionary, also, doubly suspicious of any one of them who presents himself as an inquirer. The notion of loyalty seems to be one wholly foreign to their modes of thought and feeling. High and low among them seem to think it no disgrace, much less a violation of conscience, to break the most solemn oaths and engagements, if self-interest appears to demand it.

They usually make a good impression at first on a stranger, by their apparent frankness and hospitality. But their hospitality is more the result of a prevailing fashion, than of genuine feeling, and their frankness is very frequently a most skilfully devised cover for duplicity and falsehood.

The Yusufzais have long had a great reputation of being the most warlike of the tribes of Afghans. But this is an undue distinction. All Afghans possess the

attribute of physical bravery. The Yusufzais have come more in contact with successive invasions, be they Greek, Moghul, Sikh, or English, than most other tribes, and this has made them better known. The fact that they are most mercenary may have contributed to their renown for martial qualities. They are a teeming tribe, and are to be found in thousands in the service of every native chief from Kashmir to Hyderabad in the Deccan.

Fanaticism and superstition, however, are qualities for which they were known to deserve a bad pre-eminence even among Afghans. In the earlier days of British rule in Afghan territory, a man's reputation for being an orthodox believer and faithful follower of the "Prophet" was forfeited at once by his taking service under the Government. A servant of unbelievers is an unbeliever himself. And many a blood feud arose from the opprobrious terms attached by people to a fellow-villager, whenever he ventured to revisit his home after having "taken the shilling." Riots even took place when it was attempted to bury in Mohammedan burying-grounds those who had died in British service. Men on their death-beds have been known to renounce their allegiance to the British Government, and have begged that their names might be erased from the rolls of the service or the regiment to which they happened to belong. At the present time, however, the eagerness among nearly all classes to be employed in some capacity by the Government and its servants, has become too great and too general for people to manifest their fanaticism, however much they may still indulge in feelings of religious hatred.

Their superstition is probably the greatest obstacle which the missionary has to experience among them. Their religion must be true, they maintain, as there are such holy men among them, that they can perform miracles. I was told of a certain man who has read a particular elegy (the *Qasida Suriāni*) ten thousand times, hence he is able to make a man's head fly off his shoulders by waving his finger. The power of superstition is, perhaps, most signally manifested by the remarkable reverence paid to an illiterate man who resides in a narrow valley north of the Yusufzai plain, the Akhund of Swat. This man, Abdulghafur by name, was residing in a village on the banks of the Kabul river, when the Afghan frontier came into the possession of the Sikhs. He disdained to be under the rule of unbelievers, and emigrated into the nearest country beyond their sway as a fakir or religious mendicant. This step gained him a great reputation with the Yusufzai and other Afghan tribes; and it soon became the custom for people to make pilgrimages to his abode in order to obtain his blessing:—a practice this which sprang out of an old Hindu custom, which like many other heathen customs, has come down to them from their ancestors. In the course of time the man has gained renown as a marvellous wonder-worker, and that probably much more because the people deceive them-

selves, than because the Akhund endeavours to deceive them. They have a craving for the marvellous, and they deceive themselves much rather than not be deceived at all. The marvels that are told of him are of a very ordinary kind.

He can change stones into silver and gold; he can tell people their most secret thoughts and actions; no disguise can conceal a person's true character from him; he feeds thousands every day, though he does not possess an acre of land; he has assisted hundreds with untold wealth; he gave one man fourpence which produced enormous riches; the four original pence were never expended. For whatever people wish, they go to him; reconciliation with offended friends, revenge on powerful enemies, a prosperous issue of a doubtful undertaking, and even offspring,—everything is asked of him. The power he has acquired in this way he is reported always to employ for good objects. He has been known to issue decrees against the custom, so universal among the Afghans, of selling their daughters to the highest bidder. He now and then endeavours to enforce greater attention to religious duties, or to stem some most flagrant abuse. However, he being in some measure the religious head of a people who regard their rulers as aliens, his unbounded influence cannot be considered as desirable politically.

This man's fame extends far over the largest part of all Afghanistan. In its way it is unrivalled. In British Yusufzai, however, and in a portion of Buner, a rival saint has made himself felt for some years past, who at one time bid fair to detach numbers of people from their superstitious reverence for the Akhund of Swat. This man, Sayid Amir, a descendant of Mohammed, lives in the British village of Kotā, near the Indus. His fame rests upon his great learning, combined with unassuming manners and great sweetness of temper. He was early pronounced a heretic by the mighty Akhund, and as such a verdict from his mouth is equivalent to a sentence of death, an Afridi soon undertook the religious duty of trying to despatch the Mullah of Kotā. He only succeeded in stabbing him severely in the face. When his followers were about to take summary vengeance on the assassin, the Mullah stopped them, spoke kindly to the man, represented to him how wrong it was to endeavour to murder a man who had never injured him, and dismissed him without anything further. This act of forgiveness established his reputation widely among his people, among whom the virtue of forgiveness is almost totally unknown. He acquired a party, which, however, remains secret for the most part, because the great Akhund curses the man and all who follow him.

There is no doubt that his vast reading in Arabic has not remained so totally sterile as is usually the case with Mohammedan scholars. But it is difficult, between the falsehoods of his enemies and the ignorance of his friends, to make out precisely what peculiar doctrines he holds. Some of them are

interesting enough. He is said to deny, for instance, that any mere man can be an intercessor for another man. He holds, contrary to the usual belief of Mohammedans, that the existing four orthodox sects of Islamites are not necessarily the only true ones, but that, by a new revelation, or by a new interpretation of existing revelations, it is possible for a fifth equally orthodox sect to arise. He opposes the practice of carrying sick and insane persons to the tombs of dead saints, in the expectation of miraculous cures. He reprobates the universal practice, in their devotions, of merely imitating the postures, flections, and genuflections of the Imám or Preceptor, instead of using the prescribed words of prayer.

All his doctrines, however, are not of this enlightened tendency. He is said to have given out that God appeared to him in a vision: he enjoins on his followers a particular posture of the forefinger of the right hand when pronouncing the name of God; he allows them to attach to his name peculiar benedictions.

Other doctrines of his may be inferred from the tenor of a paper which other Mullahs required him to sign, if he wished to clear himself in the eyes of good Mussulmans. He tore it up when it was presented to him. The beginning of it was as follows:—

"The learned of every tribe being assembled together have decided that whosoever refuses to affirm the sole lawfulness of the four legitimate sects, is a prevaricator and a seducer. Whosoever affirms the corporality of God, or the possibility of seeing him in a vision or a dream, or believes in it, is an Infidel. Whosoever affirms of any individual excepting those to whom it has been divinely demonstrated, that he will certainly go to Paradise, is an Infidel. Whosoever speaks against the Khalifs Abubakr and Othmán, or against Imám Hanifa, or against Akhund Darweza, is a prevaricator and seducer; and if he despises those who have fought or laboured for the faith, he is an Infidel. Whosoever pronounces the benediction on any but the prophets or the angels, is a Transgressor. Whosoever says that the dead derive no benefit from the alms and prayers offered for them, is a Schismatic. Whosoever pronounces any person now living fit to be a prophet, is a Heretic," &c. &c.

These particulars of the Mullah's history are here mentioned, because they explain how it was that he became instrumental in obtaining for the Pushto Scriptures their first entrance, so to speak, among the Afghans. As different portions of the New Testament, in the language of the Afghans, were completed, one after another, I made efforts to get the Afghans to take and to read them. These efforts were but rarely successful. The bigotry of the Afghans was in many instances added to a prevailing disinclination to read anything without being paid for it; in others it was great enough to counteract the inclination where it did exist.

Mullahs have followed me as many as forty miles to induce me to take back a Gospel which, in a moment of hyper-politeness they had permitted themselves to accept. One man returned a book because a child of his got sore eyes soon after he had brought the book into the house. Many deny their ability to read, rather than expose themselves to an offer of a Gospel. Some young men who had taken the book to the mosque with them, and read it there aloud (these people always read aloud), had it taken from them, and themselves ignominiously driven away. Some men of position, by rank and by learning, had accepted some books, and there is evidence that they have read them; but they made no parade of their liberality, and their example remained comparatively without influence.

It became important, therefore, to do something to interrupt the sad stagnation. The New Testament had been finished long ago, and there seemed a prospect of nearly the entire edition remaining on my hands. An incident during a short itineration in Yusufzai, last spring, produced a change; but it remains as yet to be seen whether it was only temporary.

One day the camp was pitched at a short distance from the village of Kotá, the residence of the famous Mullah, and I had sent to ask for an interview with him. A polite answer came back that he would be glad to see me in the afternoon. The village is large and full of mosques. I was accompanied by Dr. Bellow, the well-known author of a work on the Afghans. We were led, not into the Mullah's house, but to the mosque which he principally frequents, a large one for a village, with its court-yard beautifully shaded by tamarisks, jujube, and other trees, and freshened by the cool water of a deep well, which occupied one corner of the court-yard. It was a festival day, and the joyous character of the Afghans shone forth conspicuously. They were not at work, and all dressed in their best and cleanest; long white robes, principally, with dark blue turbans and scarfs. We had passed crowds of them in the open spaces before the village, enjoying themselves in various ways; great big men swinging themselves on swings attached to the boughs of large trees, playing games with astragali, such as the old Greeks used to play; attending eagerly partridge-fights; eating parched grain and sweetmeats, or lounging about and making a noise simply. There were high and low, old and young, all intent on amusement,—but not a female visible anywhere, not even little girls among the crowds of boisterous boys. Poor woman!

We had threaded our way through the merry throng, and had reached the appointed place. A carpet was spread on the spot where the men usually stand during their devotions; two chairs were placed at one end for the visitors, and a bedstead at the other for the Mullah. The whole place, as well as the roofs of adjoining houses, was soon crowded by hundreds of eager spectators and

auditors. It was not long before the Mullah made his appearance, walking with a dignified deliberation such as respectable Asiatics are inimitable in. He is a vigorous old man, of strong build, and erect carriage, with fine bold features, his beard dyed of a fiery red; his eyes appeared weak: he kept them shut most of the time. One side of his face is disfigured by a great scar, the mark of the Afridi's dirk, and the foundation of his fame. He was well dressed in pure white, and had on his head a white turban of very large dimensions. Leaning on a tall staff, and passing the beads of his rosary through the fingers of his right hand, he wended his way slowly through the crowd, men falling down before him and kissing his feet. After mutual greetings and customary compliments we took our seats. As soon as we had sat down, the Mullah introduced the interview by a long, silent prayer. He held his hands before his face, the palms sloping upward, and moved his lips. The silence was profound; the people around all likewise held their hands as the Mullah, and when he signified the close of the invocation by stroking his long beard, the congregation likewise stroked their beards. After that the conversation began. It was in Pushto, much garnished with Arabic and Persian quotations. Good manners seemed to require extremely long pauses between the interlocutions. These, on his part, were intended for marks of admiration. Now and then he would give his admiration some audible expression, in which, in each instance, a large part of the congregation joined. The conversation was purposely kept as much as possible in a stratum of non-controversial subjects, and, after some common-places, turned on the value of *books* generally, and of books as containing revealed truth, on their necessity, and the necessity of right interpretation, together with the need for such books to be either in the vulgar tongue, or to be explained by the learned in the vernacular of the common people; then, also, on freedom of opinion; on the wrong of certain men presuming to set themselves up as infallible popes; on the necessity of "proving all things;" and many similar topics.

During the conversation I presented to the Mullah copies of the four Gospels in Pushto. As soon as I produced them, he arose from his seat, whereupon all the people likewise, who were sitting on their heels, jumped to their feet. He covered his hands with his scarf, and received the books in his hands thus covered with great reverence. He then kissed the books, placed them on his head, resumed his seat, but, unlike his position previously, drew up his feet also on the bedstead. In this position he again fell into the attitude of silent prayer, and all the people with him.

After taking the books down from his head, and placing them on a cloth before him, he made various inquiries concerning the New Testament, and concerning the translation of it; and the interview was cut short only by the arrival of the hour for evening prayer, which he, indeed, was too polite to mention, but which I presumed must be near; and the moment we rose, the Muezzin struck up his loud call.

The solemn acceptance by the Mullah of these Scriptures, with his benediction upon them, produced a great change in the temper of the people in the Yusufzai villages. During what remained of the itineration, there was no more necessity of searching for audiences. As soon as my tent was pitched in any place, it was at once surrounded by crowds who wished to get the now famous books. From morning till evening preaching and distribution had to be kept up, as long as strength and the supply of books lasted. The friends and adherents of the Mullah would have the books, because their spiritual guide had taken them; and the far more numerous party of his opponents and enemies wanted the books to obtain corroborative evidence of the heretical tendencies of the Mullah.

Thus opportunities for preaching and distributing the Scriptures were obtained through the good providence of God, which it might have been difficult to find in any other way. One man, with whom I had much conversation for three days running, whilst I was in that region, who indeed had been an inquirer for some time, has since been baptised.

The Mullah himself, some months after, found the storm which he had raised against himself by his liberality, too much even for his weather-beaten head. In order to establish his standing for orthodoxy, he began to make preparation for a pilgrimage to Mecca. This conciliated somewhat his detractors; and as soon as the hubbub had subsided, he remained quietly at home. He evinced his enlightened liberality lately again, when a native Christian, a Yusufzai also, who is suffering much persecution for conscience' sake, visited him. He received him very kindly, and asked him to partake of his hospitality. When the food was brought in, the native Christian asked him whether he was aware that since his baptism Mohammedans would not eat with him. The Mullah replied, he knew it well, and that it was ignorance and inhuman hatred which produced such a feeling towards him, the Christian: that he, the Mullah, considered even his leavings "lawful." (Those only who have been in the East can fully understand the extent of this liberality.) He then made him sit on the same couch with him, and broke bread with him before many people.

PARIS: ITS WORKMEN AND MISSIONS.

BY EDMOND DE PRESSENSÉ, D.D.

No. I.

I PROPOSE to give you a rapid sketch of the evangelical cause in Paris at the end of this year 1863. A general representation of this kind will enable us on future occasions to assign to each individual feature its proper place and value. Every one is familiar with the incalculable importance that attaches to the capital of our country, both by its position and its influence of every kind. The excessive centralisation that attracts all the living energies of France towards Paris prevails not merely in politics, but in literature and religion. In the flux and reflux of its changing destinies our country has only had one permanent master, and that is Paris,—Paris, that makes and unmakes sovereigns at its will, and has only had to take up its pavements to transform the face of things from one end of the land to the other. Railways and the electric telegraph have but served to render this influence more extensive and more oppressive. We should seek in vain, in the departments, any town, however populous and wealthy, whose opinion would have sufficient weight to constitute literary success. Paris is literally the heart and head of France. No doubt it may be thought that this state of things has serious drawbacks; that it is far from favourable to the harmonious development of a nation; that it would be better to diffuse and distribute political and intellectual life to all parts of the country, than to absorb it thus at one given point. This is very true; but our theories and preferences cannot avail to change a state of things that is the result of the whole past: all that we have to do is to avail ourselves of it, and make the best of its advantages. And moreover, we must remember that the whole of France is extensively represented in Paris. Each year we see a large proportion of the youth of the day flocking thither from all parts of the country, in order to profit by the incomparable resources offered by our University for the prosecution of all the higher studies. Trade and business equally bring an immense number of provincials to Paris; and, lastly, the colossal public works that have so transformed our vast city have called for thousands of strong arms; and mechanical labour highly paid (skill and expedition being equally required) has occasioned a considerable and increasing influx of workmen of all kinds, many of whom have been taken from agricultural employments, more laborious and less profitable, while at the same time far preferable—on the score of tranquillity and true happiness. Further, we know how strangers delight in this great centre of pleasure that calls itself Paris. To evangelise Paris, therefore, is to evangelise

France;—nay, in a certain sense, we may even say that it is to evangelise the whole of Europe. Hence the incalculable importance of evangelical enterprise in our capital.

Moreover, the special circumstances of the present day give a fresh importance to this holy work. It is impossible for those who knew Paris formerly to spend even a few days amongst us now without being struck with the transformation the city has undergone. One would say that the second empire has touched it with a magic wand to multiply its marvels. This enchanter's wand is nothing but the determination of the Emperor to give work and pleasure to the people—*panem et circenses*—a determination seconded by a considerable budget, of which the government can dispose at its pleasure, free from all control, the town of Paris not having the right to name its own municipal counsellors, but receiving them submissively from the government. At all events, it seems that the Emperor is resolved to follow the example of Augustus, and leave a city of marble where he found one of stone. Nothing more delightful to the eye than the elegance and sumptuousness of those marvellous *boulevards* improvised in a few years; than those superb edifices that adorn them; those theatres dowered with every means of fascination; those magnificent hotels where the most refined luxury awaits the first traveller who chances to come there with a well-filled purse. And when, in addition, we remember that everything unites to promote the pleasure of the senses, that there is the most perfect combination of all agencies that tend first to provoke and then satisfy their requirements, we cannot wonder that there should be carried on in this bewitching city such a perpetual Vanity Fair, where, in exchange for money, all enjoyments may be had which are best calculated to intoxicate a poor human soul. Hence the appalling development of practical materialism, which obtains among us as it did in Imperial Rome. Hence, also, the necessity of redoubling our exertions to neutralise these influences, of opposing to this ever-rising tide of fleshly lusts that war against the soul the only barrier that has ever checked it, the preaching of that despised Cross which, in former days, raised the world out of the debasing slough of Paganism.

I have pointed out in this practical materialism the great obstacle to the progress of the Gospel. I have now to mention the facilities that it meets with. I shall not recapitulate what I have already had occasion to say respecting the general predisposition to attach more interest to the religious

question than formerly. Renan's "Life of Jesus," in spite of its profanity, helps to rouse and direct attention to this class of subjects, and leads to the reading of the Gospels. I find no reason to modify anything that I have before said on the religious pre-occupation of the lettered classes of our society, and the ease with which we are now able to lay the cause of the Gospel before them, and obtain their serious attention to it. If, however, we pass from them to that intermediate class, which we may call the trading-class, generally, we shall find that it is there that religious ideas have the greatest difficulties to contend with, and least find acceptance. The daily traffic occasions an absorbing anxiety; all the intellectual forces are concentrated upon the one idea of gain. And yet, even here, one does sometimes succeed in breaking up this icy surface, and the Gospel has penetrated into many a shop, and many an office, where it seemed only one divinity would ever gain his admittance, the one so well-named the Almighty Dollar!

But it is chiefly upon our working population that I wish to fix your attention, there is no class more interesting. Excitable, ardent, imprudent, it no doubt occasionally becomes a great public danger, when some stormy wind having blown on the easily disturbed surface, and raised it into billows, it surges into a great revolutionary flood capable of sweeping away everything before it. Our faubourgs have, in this respect, acquired a European reputation, which is but too well merited, and are often looked upon by foreigners merely in this point of view. But for all that, our working classes have precious qualities. Their minds are incredibly active and open, their hearts are warm and generous. They readily kindle with enthusiasm for a great cause, or general idea; which renders them, indeed, very liable to deception, but also accessible to the higher interests of the soul. They have a certain general culture, acquired from all manner of sources, from books, from the theatres that they frequent with passionate delight, from newspapers which they devour, and from the conversation carried on in the workshops. Generally speaking, it is easy to find the way to their hearts, and they have a sort of instinctive charity, which leads them to share their bread with their poorer companions. The adoption of destitute orphans is no rare incident amongst our artisan families. With all this, they are a light-hearted set; they are habitually jocose, and they lack that inestimable Biblical foundation on which, in England, you can generally build. Their religious education has indeed been *nil*, never going beyond a little rapid catechising,—if that. Moreover, they are greatly prejudiced against the priesthood, and decidedly hostile to Catholicism. All those who are familiarly acquainted with this class, agree in affirming that the thirst for instruction exists among them to an extraordinary degree; for they perceive that in this lies, for them, the one

infallible way of escape from poverty. Accordingly, whatever is done in this direction will be eagerly welcomed by them. In a religious point of view they are very ignorant, but very accessible, for they have no prejudice, and the fear of public opinion has no influence in a town which is a world in itself, and where there is, so to speak, no such thing as neighbourhood. Every effort made to carry the Gospel to our working population, is sure to obtain a success. I do not hesitate to say that there is nowhere in the world a more important missionary field than the workmen of our great city afford, whether as to extent, facility of access, and prompt encouragement; or, as to results, doubled as these last are by the mixture of the working population of the departments with that of Paris itself.

Having described the sphere of our operations, I must, before I narrate what has been done, say a preliminary word or two of the conditions under which our work of evangelisation is carried on. You know how precarious and imperfect religious liberty must be in France, where it is invariably dependent upon municipal authorisation, which may be granted or refused according to the pleasure of the government. In the departments where the influence of the Catholic clergy is often very powerful, we come into frequent collision with obstacles, which, however, are daily diminishing—perhaps to re-appear to-morrow, since there is no depending upon arbitrary power. In Paris, on the contrary, religious liberty has, practically speaking, always existed. The closing of a chapel, or the prohibition of a religious meeting, would not be risked here. Even in the worst days of the last ten years religious propagandism has been uninterrupted by any kind of interference even in those famous faubourgs that have been the terror of every government. Evidently this exceptional state of things, arising from Church influence being, on so vast a theatre, completely neutralised, allows the work of evangelisation the freest possible development. At the same time Paris has its own special hindrances to this work. We may compare it to a great European open court, where inquiring minds may, like the Athenians of old, depend upon constantly hearing some "new thing." This mighty vortex of activity is not favourable to meditation; nevertheless, taking all things, both good and evil, together, it does appear that the place and the time are eminently propitious to evangelical missions.

Having described then the sphere of the work of evangelisation carried on in Paris, let us now briefly recapitulate what was the religious condition of our great city when new religious life began to be felt. We must revert to the years immediately preceding the Revolution of 1830. At that period no one was concerned about the conversion of Catholics, and, moreover, the government of that day would have been strongly opposed to it, for it is well known that it was completely under the influence of the Jesuits: having, indeed, been rather a Roman consistory than a political power. As to Protes-

tantism, it had long lost all its sap and vigour. It is singular to observe how, at the beginning of the century, this noble Church, that had once borne persecution so heroically, had become both morally and religiously enfeebled. The blighting breath of Rationalism, then so prevalent in England and Germany, had passed over her; added to which, finding, previous to the French Revolution, no support in the maintenance of her rights except from that philosophy, at once sceptical and generous, which overthrew the "*ancien régime*" in France, it was natural that she should be influenced by its spirit. Accordingly, when Napoleon had transformed her into an administrative system servilely submissive to his prefects, this once glorious Church of martyrs became, in a religious point of view, a dead Church, with but few sparks of light shining still. She had even been dishonoured by more than one defection at the time of the revolutionary tempest. For instance, in Paris the pastor and the elders had carried the communion plate and the baptismal vessels to the *Mairie*, to have them melted down for the nation at the very time of the infamous worship of the goddess Reason! This fact affords a measure of the state of debasement into which the Protestant faith had sunk at the beginning of the present century, and for more than twenty years it continued in the inaction of a languid and timid Rationalism. It was about 1820 that the change began. There were then only three Protestant chapels in Paris, in which cold and formal services were held, and with this exception there was nothing done. I do not mean to give a detailed account of the history of this change, I will only remind my readers that the starting-point was the lowly Sunday-school managed by one of the most admirable pastors our Church has ever possessed, M. Frederic Monod, then a simple suffragan. This man of God, always found faithful to his calling, is now laid low on a bed of sickness which is but too likely to prove, ere long, his bed of death. But never will the traces of his labours be effaced, for he it is to whom we owe the first furrows in the vast field which now we rejoice to see white into harvest. As at the time we allude to, he was the only decidedly evangelical pastor in Paris, his Sunday School was the only one that met the religious wants that began to wake in the heart of the community. Accordingly together with the children there assembled an increasing number of grown people of all ages began to flock thither to hear the Gospel, pure and undefiled. Amongst these we number several of the founders of our most important undertakings. We should be ungrateful if we failed to cite here the name of an English pastor who contributed largely and successfully to promote and establish the revival we speak of. Mr. Mark Wilkes devoted himself to the evangelisation of France, and more especially of Paris, with a truly admirable zeal. Full of energy, gifted with a fer-

vent and penetrating intelligence, animated above all by the love of souls, he exercised a wide and beneficial influence amongst us for a long period of years, and we recognise this influence in the origin of several of our most important labours. His name is much beloved in France, and his memory blessed by all friends of the Gospel.

From 1820 to 1830 several religious societies were established in Paris. These were the Bible Society, the Religious Tract Society, the first secretary to which was Baron Auguste de Stael (son of the celebrated Madame de Stael), who had decidedly espoused the Gospel cause; and lastly, the Missionary Society, which, before it sent out its agents to foreign shores, began its labours in Paris itself, for its excellent President, Pastor Grandpierre, opened religious services in the house where the future missionaries were being trained, and although this house was situated in one of the least central quarters of Paris, the services were at once numerously attended, so rapidly did a sense of religious need awake and extend on every side.

The Revolution of July gave a fresh impulse to the movement. In the first place, by overthrowing a thoroughly papistical and bigoted government, it removed a great many legal hindrances; added to which, it indirectly agitated the public mind, and inaugurated an era of literary and religious interest and inquiry, favourable to the cause of evangelisation.

Attempts at a new religion started up, as for instance Saint Simonianism, which soon numbered many distinguished adherents. On every side the great question was being put: "What is truth?" and "Where must we look for it?" It was, in short, one of those seasons when the soul awakens from a long sleep and becomes conscious of its higher wants.

No doubt many eccentricities and follies made their appearance, but at least the moral slumber was dispelled, and those who were in possession of eternal truth had some chance of gaining a hearing. Thus it is not surprising that, at this epoch, the work of evangelisation should have made rapid strides. It was then that, in a humble room near the Louvre, a church was founded, which proved the cradle of more than one important society. I allude to the Church of the Rue Taitbout, which occupies so distinguished a place in God's kingdom in Paris.

The Evangelical Society of France was also founded at the same time. Finally, it was in 1831 that the first number appeared of a journal which has had a very wide and very beneficial influence amongst the higher classes of society. I refer to the *Semeur*, so well known by the labours and assistance of Vinet. Such, then, was the starting-point of the movement, the progress of which I hope to describe in my next communication.

THE NEW TESTAMENT IN TAMIL

BY THE REV. DR. CALDWELL, OF TINNEVELLY.

THE revision of the Tamil New Testament, by the delegates appointed by the various missionary societies labouring in the Tamil country, has now been completed; and the delegates have presented their report to the Madras Auxiliary Bible Society, at whose instance, and mainly at whose expense, the work has been carried on.

A Tamil version of the entire Bible was commenced by Ziegenbalg, the first Protestant missionary to India, more than a century ago, and was completed by his successors in the Tranquebar Mission. This version was revised by Fabricius, a missionary connected with the Society for Promoting Christian Knowledge, about the close of the last century, and is commonly called by Fabricius's name, though the alterations made by him were neither very numerous nor of great importance.

The Old Testament, as revised by Fabricius, is still in common use in almost all the missions in the Tamil country; but Fabricius's New Testament, which is regarded as inferior in merit to his version of the Old Testament, is now used only in the missions of the Society for the Propagation of the Gospel in Tanjore and Madras, and partly in those in Tinnevelly, and in the missions of the Leipzig Lutheran Missionary Society.

The version of the New Testament executed in Tinnevelly, about thirty-five years ago, by Rhenius, a missionary connected with the Church Missionary Society, has been in use from the time of its appearance in the missions of the Church Missionary Society, and in those of the London Missionary Society, the Wesleyan Missionary Society, and the American Board of Missions.

Neither Fabricius's version of the New Testament nor Rhenius's has ever come into use amongst all Native Christians in all parts of the Tamil country. Consequently, neither of those versions could claim to occupy the position of prescriptive reverence and authority which is conceded to the Authorised English Version by all the religious communities speaking the English language: nor did there appear to be any prospect of either version being ever superseded by the other, inasmuch as Fabricius, though admitted to be faithful to the original, was regarded by those who were accustomed to Rhenius as unidiomatical and obscure; whilst Rhenius, though admitted to excel in purity of style, was considered by those who were accustomed to Fabricius as too periphrastic, and as departing too frequently, without sufficient warrant, from the renderings adopted in the principal European versions.

An endeavour was made about fifteen years ago, by the Rev. P. Percival (at that time a missionary of

the Wesleyan Missionary Society), and other missionaries in Jaffna, in the Tamil-speaking districts of Ceylon, to prepare a version which should combine the excellences of Fabricius and Rhenius, as well as the peculiarities of Jaffna and Continental Tamil. The result of this endeavour was the publication of what is called the "Tentative Version"—a version which has proved to be a valuable contribution to the work of Tamil Biblical Revision, but which, from various causes, has failed to receive that general acceptance which it was hoped it would secure. The use of this version is confined at present to the missions in Jaffna, and a few of the stations in Continental India occupied by the American Mission.

Under these circumstances, and taking into consideration the evils arising from the existence and use amongst the Tamil-Christian community of a variety of versions of the Tamil New Testament, it was felt by all who were interested in the circulation and study of the Holy Scriptures, in the success of missionary labours in the Tamil country, and in the spiritual welfare of the Tamil people, that it was in the highest degree desirable to make another effort, on a comprehensive and well-considered plan, to secure to the Tamil people the advantage of a version of the New Testament which should be worthy of being accepted by all, and which should tend to bind together all religious communities in the Tamil country in the bond of a common standard of faith and a common speech.

The Madras Auxiliary Bible Society having adopted a resolution that a new version should be prepared combining, as far as possible, the merits of all preceding versions, a sub-committee of that society was appointed to devise a plan for carrying the resolution into effect. This sub-committee recommended that Fabricius's version should be made the basis of the new version which was proposed to be prepared,—a position to which it was felt that that version was entitled by its faithful adherence to the original, both in its renderings of words and in the order of connection in which its sentences were generally placed; that the Rev. H. Bower, missionary of the Society for the Propagation of the Gospel (a ripe Tamil scholar) should be appointed the principal reviser; and that a delegate should be nominated by each missionary society labouring in the Tamil country to assist Mr. Bower in this work.

These recommendations having been adopted, it was arranged that Mr. Bower should be set free from all other duty whilst this important work was being carried on. Half of his salary, whilst he

was engaged in this work, was to be paid by the Society for the Propagation of the Gospel, and half by the Bible Society, whilst the Bible Society was to meet all incidental expenses.

The plan adopted by Mr. Bower and the delegate was admirably adapted to secure a careful and thorough revision. As soon as a Gospel or other portion of the New Testament had been revised by Mr. Bower in the privacy of his own study and to the best of his own judgment, with the assistance only of his moonshee, his revised text was printed for the use of the delegates, with a broad margin exhibiting the most important renderings of the other Tamil versions and the renderings adopted in the Telugu and Canarese (cognate languages with the Tamil) and in the Sanskrit and Mahratta. This revised text was to be carefully examined by each of the delegates, circulated by them amongst the Tamil scholars connected with their society, and returned to Mr. Bower with their emendations and criticisms. It was arranged that as soon as the Gospels and the Acts of the Apostles had been gone through in this manner, the delegates should assemble in one place, in conjunction with Mr. Bower, and finally revise the whole again in conference.

After the revised text of the Gospels and the Acts had been submitted to the criticisms of the delegates, in accordance with this plan, it was considered desirable, in order to secure the greatest possible amount of accuracy, that prior to the meeting of the delegates, a second text should be prepared by Mr. Bower, embodying such of the suggestions of the delegates as commended themselves to his judgment, and noting in the margin such of their suggestions as seemed to require further consideration.

This second revised text was printed accordingly, and placed in the hands of the delegates; and sufficient time having been allowed them to go through each portion again, the delegates held their first meeting, in conjunction with Mr. Bower, in Palamcottah in May and June, 1861, about three years after the work had been commenced.

The delegates who attended the meeting, in addition to Mr. Bower himself, were the Rev. W. Tracy of Madura, delegate of the American Board of Missions; the Rev. E. Sargent of Palamcottah, delegate of the Church Missionary Society; and the Rev. Dr. Caldwell of Edeyengoody, Tinnevely, delegate of the Society for the Propagation of the Gospel.

The Rev. E. Lewis of South Travancore, delegate of the London Missionary Society, who had earnestly laboured at the work, was absent through illness.

Prior to the meeting, it had been proposed that the Rev. C. S. Kohlhoff of Erungalore, missionary of the Society for the Propagation of the Gospel, should be requested to act as the delegate of the Tanjore Missionaries, who felt that whilst the Tinnevely and Madura Missions were represented in

the committee, the Tanjore Missions had no representative. It was also felt to be desirable that a missionary who had been accustomed to Fabricius's version from his childhood, should be present at the meeting of committee, as a special representative of Fabricius, to direct attention, from time to time, to some merits of that version which the rest of the members might be in danger of overlooking. Mr. Kohlhoff consented to act as delegate for Tanjore, but was prevented from attending by unavoidable circumstances. He was present, however, at the meeting which has just been held.

In the Report presented to the Madras Auxiliary Bible Society, at the close of their first meeting, the delegates expressed themselves thus:—

"For ourselves, who have been appointed to carry on this work as Revisor and Delegates, it is our prayer that, in a country in which life and health are so peculiarly insecure, it may please God to spare us to go on with the portion of that work which yet remains, and to permit us in due time to meet together, to go through the Epistles and the Apocalypse in conference, as carefully and harmoniously as we have now gone through the Gospels and the Acts of the Apostles."

This prayer has been heard and answered. After the lapse of two years the same revisor and the same delegates have been spared to meet together again, riper in judgment, but equally harmonious in spirit, and have been permitted to finish the important and interesting work on which they have been so long engaged.

"Our meeting," say the delegates, in the Report which they have recently sent in, "commenced on the 18th of June, 1863, and terminated on the 12th of August, a period of nearly two months; during the whole of which period we worked nine hours and a half a day, with the exception of a half-holiday on Saturdays, and the time occupied by a weekly meeting for special prayer on Thursday mornings. Our meetings were always opened and closed with prayer to the Father of Lights, for His presence and blessing, His guidance and direction; and we trust that the result will prove that our prayers have not returned to us void.

"We have much reason to be thankful, as at the meeting in Palamcottah so now, for the unbroken harmony with which our labours have been conducted from first to last, and for the unanimity of opinion which has prevailed amongst us with respect to all matters of importance. Differences of opinion there were, and there ever will be, when men of independent judgment meet together to settle any matters by a joint decision, but in no instance did any such difference pass beyond the limits of Christian courtesy; and though every verse, and sometimes every word, presented some subject for discussion, it was evident that it was the absorbing desire of all, that Truth should prevail over individual opinions, and that the Scriptures should speak not the language of any one man or of any one party, but the language of Him

'from whom the whole family in Heaven and earth is named.'

"As at our meeting in Palamcottah so on this occasion, we have carefully weighed every rendering found in previous Tamil versions. Building on the basis of Fabricius, we have freely availed ourselves of all the materials and all the helps which we have been able to obtain from other sources. We have carefully weighed not only Fabricius's renderings, but those of the older Tranquebar version, which we occasionally found to be happier than Fabricius's. We have weighed, with equal care, the renderings found in Rhenius's and the Tentative version, and have also frequently consulted the New Telugu version: and whilst we are anxious to render the honour which is thus due to all who have preceded us in this work, and who have supplied us either with the basis on which we have built, or with materials for the building, or at least with valuable hints respecting details; yet we cannot but feel that it is a special and peculiar excellence of the version on which we have now been engaged, that it is not the result of the solitary labours of any one man, however eminent, but has passed through many hands, has been studied and criticised by many minds, and has finally been submitted, *verse by verse*, to the searching ordeal of a *viva-voce* discussion. We trust, therefore, that this version will be found, on the one hand, more faithful to the sense of the original than any previous one, and, on the other hand, more idiomatic and perspicuous, and freer from individual peculiarities.

"As we have advanced in our work, we trust that we have been enabled to see more clearly how far, and in what particulars, Tamil idiom should bend to the peculiarities of Biblical Greek, or *vice versa*. It has often proved to be no easy task to reconcile the apparently conflicting claims of the strict accuracy required by faithfulness to the original, with the perspicuity, purity, and harmony of style required in a translation intended for popular use. The degree in which our English Authorised Version has succeeded in solving this difficult problem, is one of its chief excellences; and by constantly keeping that version before us, as an example of a translation which is at once accurate and rhythmical, we trust that we may have succeeded, in some degree, in imbibing its spirit. We have not hesitated from time to time to alter and re-alter, as it appeared to be necessary; and some points which came up for discussion from time to time were only finally settled at the close of our meeting.

"To us who have been entrusted with the execution of this work, it has proved to be the most interesting task in which we have ever been engaged, and has also been a source of much profit and edification. Never have we felt so deeply impressed with the wisdom, the truthfulness, the

beauty, the moral goodness, or—to use a word which human philosophy knows not—the *spirituality* of the New Testament, as we have been for the last five years, but especially during our meetings for conference, by being daily brought into such close contact with the original words of these Divinely-inspired Scriptures.

"We trust that the work in which we have been engaged will find acceptance with our missionary brethren, and with the Native-Christian community, and be the means of opening a wide and effectual door for the entrance of the truth into the minds of the Tamil people. If this version should eventually acquire, in the estimation of the Tamil people, and in its influence on the Tamil mind, a place in some degree similar—we will not venture to say an equal place—to that occupied amongst the English-speaking nations by our English version, we shall be richly rewarded for our labour, and the Societies which have contributed to this work will be richly rewarded for their liberality.

"The delegates who have come from a distance beg to offer their best thanks to the American Madura Mission, for its kindness in providing them with free accommodation on the Pulney Hills. We owe some portion of the efficiency, and much of the comfort, with which we have carried on our work, to the suitableness of the locality chosen for carrying it on. So bracing is the climate of these mountains, that though we have been occupied in exciting intellectual work for nearly two months, at the rate of nine hours and a half a day, instead of feeling completely exhausted at the close of the day, as some of us did at Palamcottah, not one of us has felt as if he had been working at all.

"We acknowledge with much pleasure the assistance we have received during both our meetings, but especially in the one which has now come to a close, from Mootteiyah Pillei, moonshee in the institution under Mr. Sargent's care in Palamcottah. Mootteiyah Pillei is not only a learned, intelligent Tamilian, and as modest as he is learned, but he is also a convert to Christianity, and is therefore peculiarly fitted to render assistance in such a work as this.

"We beg to offer our best thanks to all who have helped us in this work by their suggestions: in particular to the Rev. Dr. Winslow, of the American Board of Missions, Madras; the Rev. Dr. Scudder, of the Mission of the American Dutch Reformed Church, Coonoor; and the Rev. Ashton Dibb, of the Church Missionary Society, Tinnevely.

"The delegates conclude their Report by recommending that Mr. Bower be retained in his present position till he shall have had time to work up carefully all the notes and corrections made at the meetings, and to carry through the press a carefully printed edition of the revised text."

SOME FACTS ABOUT THE FEMALE REFUGES IN LONDON.

BY A SPECIAL INQUIRER.

THE offshoots of the Ragged School Union—which at the present time has in its 586 Sunday, Day, and Week-night Schools, a total of 26,000 Scholars—are alike numerous and important. These comprehend Industrial Classes, with an attendance of 2849; Parents' Meetings, whose average attendance is now 2659; Ragged Church Services, conducted mostly by City Missionaries, and attended by 5463 persons; 26 Bands of Hope, with 4200 members; 26 Libraries, with above 10,000 volumes; 87 Penny Banks, with 29,296 depositors; and 61 Clothing Clubs, with contributions of 1034*l*; a Rag Brigade, which, with its trucks and boys at work, had collected and disposed of, in the first nine months, 39 tons of paper, 14 tons of rags, 8 tons of bones, 21 tons of carpet cloth and rope; and the Shoe-black Brigades, eight in number, comprising 372 lads, whose united earnings in one year amounted to no less than 6222*l*. But in addition to these, in connection with the Union, are Refuges for Boys and Girls—twelve in number. The number of inmates is 430. The receipts last year—mainly supplied from the respective localities where they are in operation, but also aided by small grants from the Ragged School Union—were 9653*l*; and the expenditure 10,323*l*. Of these and similar Refuges in and around the metropolis, as well as of those "Homes" provided for the outcast, the tempted, and unemployed, we now proceed to give a condensed account, accompanied with notes of personal visits to some of them.

A Refuge differs from a Ragged School, in that while in the latter morning and evening teaching *only* is supplied, the Refuge receives, clothes, educates, and trains destitute and homeless children. Besides being instructed in reading, writing, and arithmetic, and constantly brought under the influence of Scriptural instruction and Christian example, *work* is the order of the day. "Industry is the motto of the Refuge. It is no resort for the idle and vicious juveniles of our great city, but a busy hive." Let us enter at noonday the Boys' Refuge, at 8, Queen Street, Lincoln's Inn Fields. Here are six Industrial Teachers, all godly men, and each a master of his trade and craft—four shoemakers, one tailor, and one carpenter; and, according to the respective tastes of the boys, they are busily engaged under these respective instructors. The boys make their own clothes and boots, and also boots for the inmates of the Girls' Refuges. But besides all these, there is a goodly flow of custom to the Refuge boys and their masters. Thus, in one year the work done for customers, and the goods sold, produced 411*l*. 17*s*., and the value of the

work done for the institution itself was 371*l*. 1*s*. 4*d*., making a total of 782*l*. 18*s*. 4*d*. During the year 1278 pairs of new boots and shoes were made, and 1741 repaired; 367 new articles were made in the tailor's class, and 1483 repaired; 35,045 bundles of fire-wood were made up and sold, and 3120 for the use of the institution. This was the year's work of 168 lads, in addition to their keeping clean the whole of the premises; and under the superintendence and direction of the matron they prepared all the meals. Of these boys 27 were sent to situations; 11 were restored to parents and friends; 20 emigrated by aid of the funds supplied; 1 was sent to Ireland; 9 left of their own accord; 1 was sent to the infirmary; two died; leaving 97 in the Refuge at the close of the year. A remarkable spirit of inquiry marked the history of this Refuge in the autumn of 1859, and during part of the following year. The writer was present in the large room of the Queen Street Refuge when about 400 children of both sexes were present, all inmates of three Refuges, and also attendants on neighbouring Ragged Schools. Previously to the children being addressed, and without any adult being present, a prayer-meeting was held by themselves. As I was climbing the staircase I was suddenly arrested by the sound of a little boy's voice, pleading earnestly for a blessing on all, and in such words as could only be dictated by the earnest longings of the heart.

The Girls' Refuge in Broad Street, Bloomsbury, presents a scene of cheerfulness, industry, good order, and cleanliness, which could not be surpassed, and at Acton a similar Refuge is found. Each of the inmates has her appointed duty, and the industrial training to fit them for the work of household servants comprises washing, ironing, cooking, cleaning; they also make and mend all their own clothes. These girls have all been saved from imminent peril: large numbers of them are orphans utterly unprovided for. In such Refuges as these, many a fatherless one has found, in connection with Christian teaching, the Father of the fatherless as her own Father. One thus rescued,—and a specimen of "some of the prominent fruits of the movement in 1859,"—who is now in service in the country, lately enclosed a sum of five shillings to the secretary, as a token of gratitude to the teachers and to Him who had compassion upon her:—

"I have received much kindness at your hands. You gave me a home, when I was without a home. It is very sweet to me to think of you, and all my dear teachers. But sweeter still to look back upon the time when my soul was delivered. Jesus has done

much for me; may He help me to do something for Him!"

Of the girls thus educated and trained, a number were at first sent out under matronly care to Canada, and all found comfortable situations; but latterly the openings at home for service are more numerous than can be supplied.

Of those admitted into the three Refuges already mentioned—upwards of 1200—*numbers* were found *not* natives of London. Many were from English counties; others from Scotland, Ireland, Wales, the United States, France, Belgium, Italy, and the West Indies. What waifs from every land are being constantly thrown up from every sea upon our London shores!

With these and other Refuges are associated the names of many earnest workers, including those of the late Dr. Villiers, formerly rector of Bloomsbury, of the Bishop of Ripon, once rector of St. Giles, as well as of many laymen, both Churchmen and Nonconformists.

The Field Lane and West Street Night Refuges for the Homeless present to every visitor most impressive and touching scenes. The casual inmates of both Refuges were not long since brought under our notice. It was the evening of the Lord's-day. In the large upper room of Field Lane, so clean and well ventilated, and under blazing jets of gas, I found 300 men, youths, women, and girls, in twenty-three distinct classes, each presided over by a faithful voluntary teacher. Nearly all of these had come previously to find a night's shelter,—the females to the West Street Refuge, Smithfield, nigh at hand, and the rest to the Male Refuge underneath. Some of them had been once respectable and prosperous; now—through orphanage, unkind parents, vicissitudes of business, intemperance and prodigal excess, and (some at least) from coming to London in the vain hope of getting speedily into employment and service—brought very low.

Here was a large number of young women, *all* of whom either had been, or were now, inmates of the West Street Refuge. Thither they had come penniless, starving, and ready to perish. There a kind, loving master had received and sheltered them, and there, too, a number of them had been separated from the rest, retained for a time to make up clothing and to be otherwise trained, and not allowed to go away until provided with situations. A whole class at that night-school was composed of servants who had enjoyed these benefits, and whom their mistresses allowed to come every Sunday evening to receive religious instruction from the lips of an intelligent lady, who devoted herself to their special benefit. How happy they looked; how diligent were these students of Scripture; from what a precipice had the hand of Christian love drawn back each of them; what pleasant associations have they now with the West Street Female Refuge, and the never-to-be-forgotten night when—faint, weary, hungry, and well-nigh lost—they found a *mother* and a *home*!

11—2

Language like this is not too strong to describe the great results, as the writer can, from personal visits and knowledge, bear witness. For them there is only night shelter, and a portion of the women go out early each morning, after having received a little food, and both seek—alas, too often in vain!—to find some employment. But cases are inquired into, interest is taken, situations are repeatedly found. In the Refuge, every night and morning, the master and mistress read the Scriptures and offer prayer; cleanliness and order are strictly enforced, and discipline and humanity are admirably combined.

In one year the Male Refuge admitted 6,587 persons, who received 25,550 lodgings, and 64,000 loaves of bread. The Refuge has exercised a moral influence on many; they are no longer outcasts; and some have become entirely changed in character. By means of these two Refuges, 233 were sent into situations, 181 obtained work, 54 were sent to Reformatories or Homes for the Fallen, 41 restored to friends, 26 entered the Royal Navy and merchant service: total 640.

That Sabbath night, when I saw so many of the recipients of the wise teaching and seasonable bounty of these institutions, will always be memorable. Beautiful and melting was their song; and well might it, coming from such lips, stir the heart to its depths and fill the eyes with tears; for they sang of heaven, and thus ran the strain:

There pain and sickness never come,
And griefs no more complain;
And all who reach that peaceful home
With Jesus ever reign.

No cloud those happy regions know,
For ever bright and fair;
For sin, the source of mortal woe,
Can never enter there.

The Female Aid Society for a number of years has been perseveringly engaged in rescuing the fallen, sheltering the respectable servant out of place, and training up young girls who are either friendless or homeless, or else cruelly exposed to most dangerous temptations and influences. The Friendless Home, whose object is "protection," has admitted in two years 184, and placed in service 182 young persons; since its commencement not less than 2190 have been thus sheltered and provided for. This Home is at 11, Powis Place, Great Ormond Street. The Home and Registry for Female Servants at 51, Southampton Row, Russell Square—directed, like the other institutions of the Female Aid Society, by a committee of ladies—has been a relief to large numbers who sought shelter here; while many servants who have registered their names before leaving their situations have soon been re-engaged, and thus, without loss of time or money, passed from one family to another. The spiritual welfare of the inmates is specially attended to. Among other pleasing results, two young Jewish servants, one of whom sought the protection of the Home, and with the inmates attended family wor-

ship and the ministry of the clergyman of the parish, were led to earnest inquiry, and after clear evidence of their sincerity were admitted by baptism into the visible Church of Christ.

The Home for Penitent Females is the third institution sustained by the Female Aid Society, is in White Lion Street, Pentonville, is under the direction of the Marchioness of Cholmondeley and other ladies; and, through its means, many have been permanently reclaimed.

The Society for the Rescue of Young Women and Children, established in 1853, under the presidency of Lord Shaftesbury, besides a Temporary Home at 85, Queen Street, Cheapside, has eleven Homes in and around the metropolis. Three of these are for girls from twelve to sixteen years of age, who have not strayed from the path of purity, but are in circumstances of danger; one is a Home for orphan children from nine to thirteen years of age, and six are Homes for those who have fallen. There are, in addition, several private Homes with Christian families, for those who, though erring, are not debased, and who are liable to be corrupted by others who have been long vile. All these Homes are on the *family* principle, from twenty to thirty being associated together; they are placed under the care of pious married women or widows. There is nothing to distinguish any of the houses belonging to the Society from private residences; there is not a strict uniformity of dress, nor are the inmates confined by bolts or bars; the hair is not cut off, nor is a penal discipline enforced, while those who have gone astray are not associated with other girls.

A proper *classification* of the young women is one of the Society's most important principles; and one great object of having the Homes in widely different localities is, that those associated with bad companions may be removed to an opposite district from that in which they have lived. Corporal punishment is never inflicted; love, as distinguished from compulsion and coercion, is the basis of the Society's plans. For these Homes young girls are eligible who have lost one or both their parents, or who have both parents living, should those parents be of profligate character. Friendless girls from the country are also eligible, and from the Homes they are either restored to friends or placed in service. Much spiritual benefit has attended this movement from the beginning. The *Christian training* as well as the *social rescue* of the inmates is specially aimed at.

From what the writer has seen he can truly say that many have attained to even eminent piety. Every home is a happy family; and many now happily married, restored to friends, and engaged as servants, look back on these places, in which they have found not only shelter and comfort but religious life, with inexpressible gratitude and affection. The Society's Homes, at the present time, have 1441 inmates. During its ten years' existence 3441 have been admitted, of

whom 1574 have been placed in situations; 557 have been restored to friends; 37 have been sent out as emigrants; 6 have married direct from the Homes; 454 have been placed in other institutions or otherwise assisted, while the remainder "left unsatisfactorily." The Homes are constantly under Christian influence; and the matrons, as a rule, are each worthy of that name of "mother," by which the inmates are accustomed to address them.

The Reformatory and Refuge Union, which has been in existence for some years, has given much help in the reformation and training both of youths and girls who had been either on the borders of crime, or had begun a criminal career. From the first, Scriptural instruction for every child has been a principle of the Association. While the Ragged School's motto is "prevention," that of the Reformatory is "cure." The example of London in this movement has been copied elsewhere, and such has been also the case with regard to other benevolent enterprises for the protection or rescue of the helpless. In connection with the Reformatory and Refuge Union is the Female Mission to the Fallen. There are now five women who have devoted themselves to the self-denying work of going out in the streets by night, striving to win wanderers from their sinful course. Tracts are given, and specially prepared for the class who receive them (some of the rescued becoming tract-distributors themselves); the truths of religion are affectionately placed before all, and offers made to help them to earn an honest livelihood. One missionary is a foreigner, and labours among French and German women. Out of 163 cases assisted last year, 103 were placed in Homes, and of these a large number were placed in service, or restored to their friends.

Space forbids us to dwell at length on the results of the Midnight Movement, which has been pronounced by the *Times* "a success," which during the year 1863 has held nine meetings in metropolitan districts with marked effects. Since its commencement it has saved from temporal ruin large numbers of those whose condition has hitherto been practically regarded as "hopeless." Through the Homes and Refuges, including those already described, and various others (such as the Home of Hope, Regent Square, and the Preventive and Reformatory Institution, Euston Road), the promoters of the Midnight Movement have had in repeated instances the joy of finding many of these daughters of sin and sorrow changed in their whole character and spirit.

The long-established Penitentiaries, as well as the Refuges provided by the exertions of Lieutenant Blackmore, R.N., and several kindred institutions not mentioned in the foregoing summary, continue their labours of love with more or less of success.

Finally, we notice with peculiar satisfaction the recent establishment of Young Women's Christian Associations and Homes. The first of these

was opened some years ago, in a tenement in Crawford Street, Marylebone. In these Homes persons employed in large drapery and fancy-goods establishments, and young needlewomen earning but scanty wages, have food and lodging at greatly reduced prices as compared with the humblest fare or accommodation to be found elsewhere. On the afternoon of the Lord's-day, and also during the week, religious instruction is given, and matronly superintendence, sympathy, and counsel are enjoyed. Many a mother far away from London blesses God that such safe retreats have been provided for her daughters. The female employes in large establishments are required to dress so well, that numbers of them would be unable to provide proper food and lodging, but for aids like these. Generous-minded ladies and gentlemen, many of the latter city merchants, have taken the deepest interest in these Homes. The late and lamented Lady Rowley, who was taken away suddenly amid much usefulness, was the founder of the Young Women's Home at 27, Spital Square, Bishopsgate Street, City.*

The facts which with some pains have been brought out in the foregoing paper are most cheering. Never, surely, was there such Christian activity in London as now; never were there so many disinterested labourers, both men and women, of all ranks, who redeem time for truly "Christian work." And not only are all their "works done with charity" and Christian compassion, but they are done in a reverent, lowly, dependent spirit, and are accompanied with fervent prayer. Some of the labourers we know are toiling all day long ere they repair to the scenes where they sow in hearts long rocky, but now softened by sympathy, the seed that bears fruit unto life eternal. Busy as they are, and weary oftentimes, in daily toil, yet theirs

* This home provides to the poor needle-women a comfortable bed, a room to sit in, the use of linen, &c., at 1s. 6d., per week; dinner and tea are supplied on the Lord's-day at the cost of 6d. Religious instruction is also provided.

is a happiness which the idle and luxurious do not know. While they instruct, adopt, upraise, enoble, and bring into fellowship with God and His angels the little "Arab of the city," the motherless child, the lone wanderer, homeless and friendless, and the poor creature who in her despair was ready to plunge with all her sins and woes into the dark river—they have their reward.

The Reformatory and Refuge Union (office, 118, Pall-Mall, S.W.), has published a Handbook of Penitentiaries and Homes for Females (63 in all) in Great Britain and Ireland. The following is a list of those located in and around London:—Magdalen Hospital, 115, Blackfriars Road, S.; the Lock Asylum, Westbourne Green, Harrow Road, Paldington, W.; London Female Penitentiary, 166, Pentonville Road, N.; Guardian Society, 12, North side of Bethnal Green, N.E.; British Penitent Female Refuge, Cambridge Heath, Hackney, N.E.; London Society for the Protection of Young Females, Asylum, Tottenham, N.; Home for Penitent Females, White Lion Street, Islington, N.; Female Aid Society, office, 27, Red Lion Square, W.C.; Home for Friendless Young Females of Good Character, 17, New Ormond Street, Bedford Row, W.C.; St. Marylebone Female Protection Society, 167, Marylebone Road, N.W.; South London Institution for the Reformation of Fallen Females; Church Penitentiary House of Refuge, 2, Camden Street, Camden Town; London Female Dormitory and Industrial Institution, 9, Abbey Road, St. John's Wood; Female Temporary Home, 218, Marylebone Road, N.W.; Society for the Rescue of Young Women and Children, office, 11, Poultry, E.C.; Trinity House, 9, Portland Road, Portland Place, W.; London Diocesan Penitentiary, Park House, Highgate, N.; Westminster Female Refuge, 44, Vincent Square, S.W.; London Female Preventive and Reformatory Institution, 200, Euston Road, N.W.; St. James's and St. George's Home, Whetstone, Finchley Common, N. The foregoing list was published in 1860; since that time, new Refuges have been opened, some of which have been indicated in our article.

MONGOLIA AND THE MONGOLIANS.

BY THE REV. WILLIAM SWAN,

[FORMERLY MISSIONARY IN SIBERIA.]

THE Empire of China is an object of intense interest to the politician, the merchant, the Christian philanthropist. The events now taking place in that part of the world affecting the people themselves, and all who have any connexion with them, cannot fail to arrest the attention of all persons of intelligence and reflection. The relations of China, also, to the various tribes inhabiting the regions to the north and west, are very peculiar, and not well understood among us. Among those

tribes the Mongolians hold a conspicuous place, and some notices respecting them may interest the readers of CHRISTIAN WORK.

The Calmucs and Buriats to the north of the Chinese frontier, subject to the sway of Russia, and the Kalkas and other tribes residing within the boundaries of the Empire, are all branches of the Mongolian stock. The statistics of those scattered tribes cannot be very accurately given; but the late Mr. Gutschluff, missionary in China (a good authority

in such matters), reckoned the Mongolians within the Empire of China at about sixteen millions. Those beyond it do not exceed, perhaps, half a million.

The Mongol-Buriat tribes living under the sway of Russia occupy a region nearly a thousand miles in length, along the northern frontier of China, and some hundreds of miles in breadth, extending to both sides of the great Lake Baikal. They lead a nomadic life, and many of them are rich in cattle. Till within the last two hundred years, or little more, their religion was the old superstition which prevailed over all these eastern heathen lands, known by the name of Shamanism. The Shamans of Siberia have no books, no temples; and their only priests—if they can be so called—are certain sorcerers, who pretend to have some mysterious relation to spirits whom they invoke, and from whom they receive responses. Those spirits are supposed to be of malignant character, and must be appeased by offerings and sacrifices. Their sacrifices consist of goats or sheep, which, after being killed, are stuck upon high poles in the neighbourhood of the tents of the offerers. These superstitious rites are intended to procure some temporal benefit, or to avert some calamity from the worshippers. So, the services of the Shamans have no reference to sin, provide no means of pardon, and shed no light on the prospects of the devotee beyond the grave. Their hopes and fears are bounded by time, and all beyond is left in utter darkness.

Into this region of spiritual gloom, where the people might be supposed to be groping for the light and ready to welcome it, Buddhism found an entrance about the period above mentioned. Certain persons who had heard of the Lama faith (as they called it) which prevailed in China, and whose chief seat was Tibet, went to that country, learned the forms and studied the books, and came back to Siberia prepared to set up that new religion among their countrymen. Their success was great. The new faith spread rapidly. Temples sprung up in many of the most populous and wealthy districts. The lamas, or priests, multiplied, and the whole apparatus of Buddhism was soon in working order. The writer of these pages has visited all of these temples, resided at some of them for days together, and conversed with the lamas. These, at the present time, are between four and five thousand in number; and few families among the Buriats, where Buddhism has obtained a footing, but can reckon one or more lamas as in some way connected with them. The lamas are professedly under the vow of celibacy: which, however, is openly violated by all ranks and orders of the priesthood, from the Chamba, the president or chief lama of all the tribes, to the meanest who has access to the temple and wears the sacred dress. The Buriats living to the north of Lake Baikal, and along its shores, are still devoted to the Shaman rites, and refuse to abandon them for the Buddhist faith.

Many hundreds of the Buriats have at various times been induced to assume a profession of Christianity, and have entered the Greek Church by baptism. Most of these converts are of the lowest and most ignorant of the people, and remain as much heathen in character and feeling as before their professed conversion. They receive no Christian instruction from the Russian priests, and many of them obtain a dispensation to live in their former fashion, neither observing the church fasts, nor attending the church services. This being the condition of the so-called Christian Buriats, it is easy to suppose that they stand very low in the estimation of their heathen countrymen, and not very high with their co-religionists of the Greek Church. A practice fitted to sink the Christian name still lower in the scale of morality and respectability is, that when any heathen Buriat is found guilty of theft, or any misdemeanor which subjects him to punishment, he may go to a priest of the Greek faith, and offer himself as a candidate for baptism. By doing so, all judicial procedure against him is stayed; his offence is hushed up, and he adds one more to the converts to Christianity who have submitted to baptism to escape the infliction of the sentence which would otherwise have been passed upon them as evildoers.

It may be in the recollection of some readers of CHRISTIAN WORK, that in the year 1858, some papers appeared in the "News of the Churches" on the First Protestant Missions in China, and on Evangelistic Labours in Russia. (See numbers for March and July, 1858.) In those articles, the attempts made by Protestants to introduce the Gospel in its purity, and to diffuse a knowledge of the Christian Scriptures in China and in Russia, are briefly sketched; and as the Mongolian races inhabit the regions lying between China Proper and Russia in Asia, they are touched by both empires, and are subject, some of them to the one and some of them to the other. Their geographical position, therefore, brought them under the notice of those whose evangelistic operations in the north reached to Siberia; and their condition as in a state of heathen darkness, and the victims of rival superstitions, each striving to gain the mastery, could not fail to awaken earnest desires to make known among them that Gospel which is the power of God to salvation to all who believe it. What has been already said of the Greek Church, as represented by priests and others living in the neighbourhood of the Mongol-Buriat tribes, is sufficient to show that their influence upon the heathen was rather hurtful than beneficial, and fitted more to excite prejudice and aversion than to win them to Christianity.

A Protestant mission was founded among the Buriats in Eastern Siberia about forty-five years ago; and a brief sketch of that mission and its results will bring before our readers some facts, which are acquiring additional interest from recent movements at and around Pekin itself. The mis-

sion referred to was under the auspices of the London Missionary Society. The Emperor Alexander I., then upon the throne of Russia, greatly favoured the enterprise, as he did every effort to spread the knowledge of the Scriptures among the diversified tribes and races inhabiting his vast dominions. Selenginsk was chosen as the head-quarters of the mission. That town was within sixty miles of Kiachta, the frontier town of China, and the great emporium of traffic between the Chinese and the Russians. At Selenginsk the missionaries resided for some years, occupied in acquiring the Mongolian language, cultivating intercourse with the people, and preparing for the translation of the Scriptures into their tongue. Suffice it to say that, after removing to a more favourable locality, and prosecuting their work for upwards of twenty years, the missionaries completed the translation of the entire Scriptures, printed the whole of the Old Testament at their own press, and widely distributed among the people a large edition of the Four Gospels and Acts of the Apostles. That edition was a version made at St. Petersburg by two Mongolian noblemen, aided by Mr. Schmidt, of the Imperial Academy of Sciences. Portions of the Old Testament, as they successively left the mission-press, were put in circulation among the people, and in this way a large portion of the edition was disposed of. Meanwhile, the labours of the missionaries among the people had been attended with blessed results, in the hopeful conversion of not a few of the Mongol-Buriats. This awoke the special attention both of natives and Russians to their proceedings. The jealousy and fear of the Greek Church was aroused, and the success of the mission having been represented at head-quarters as inimical to the interests of the dominant Church of the empire, the Emperor (Nicholas) issued a ukase suppressing the mission. That authority the missionaries could neither evade nor resist, and so the mission was broken up—the last surviving Protestant mission in Russia. From that time (1840) all attempts to renew missionary operations within that empire have been out of the question. The Greek Church claims it as her sole and peculiar prerogative to convert the heathen people of the empire to the Christian faith, and to receive them into her own bosom.

It would occupy far more space than can be allotted to this article to go into details of the various steps taken by the missionaries to secure the privilege of printing the Scriptures at their own press, to get a censor appointed qualified to examine and give an official imprimatur for their version, and to make all the requisite arrangements for their arduous work in that remote and almost unknown country. In Russia no book can be published without permission of the censor, and a special censor had to be appointed to certify and authorise the publication of the Mongolian Scriptures. This Bible was the first book ever printed in Siberia, and the mission-press the first that had been used there.

We need scarcely refer, as exceptions, to the block-printing carried on by some of the lamas. Their printing is confined to a few leaves of their liturgical books in the Tibetan language and character. The missionaries had many occasions to mark the gracious, superintending, and guiding providence of God, in removing obstacles, opening facilities, and at last accomplishing the desire of their hearts in the completion of their version of the Scriptures before the sad and sorrowful day (to themselves and their people) arrived when their labours were closed.

The Mongolian version, above referred to, was produced by the united labours of Messrs. Stallybrass and Swan, who had wrought together for twenty years in unbroken harmony, amidst many trials of faith and patience, in the service of the Gospel. In the prosecution of their work they enjoyed the great advantage of having to do with a people acquainted with letters, and speaking a language which had been reduced to a written form centuries ago. The arts of reading and writing are common among the Mongol-Buriats; so they were able to read the Scriptures as soon as they were ready to be placed in their hands. The missionaries had their own revised version of the New Testament ready for the press when the mission was broken up; and it was afterwards printed in London at the expense of the British and Foreign Bible Society. Portions of that edition have been sent out to China; and through that channel, as we shall afterwards show, copies now find their way to Mongolia.

The only literature to which the Mongolians have hitherto had access consists chiefly of works connected with the Buddhist mythology. These have been translated from the Tibetan, and copies, both printed and written, are found at all the Buddhist temples, and portions of them also in private collections belonging to the lamas, or priests, and to the more learned of the people. Dictionaries, or rather vocabularies, have been compiled and printed at Pekin, some editions containing the words in the four languages—Chinese, Manchoo, Tibetan, and Mongolian. Other editions contain only the Manchoo and Mongolian.

More than twenty years have now elapsed since the Siberian Mission was broken up: and as all intercourse with the converts had been suspended for some years, owing to the difficulty of sending or receiving letters through Russia, it was feared that when the present generation had passed away, all traces of the mission would disappear, and the labour of many years bear no fruit that should remain. But, recently, hope has begun to dawn in a way altogether unanticipated; and friends, who have never ceased to be deeply interested in that once promising field of missionary labour, are encouraged to pray with renewed earnestness that the time to favour the Mongolian race may now come. A few words will suffice to explain the circumstances.

Since the time of the opening of the five ports of China for commercial purposes, Protestant missionaries have availed themselves of the opportunities thus afforded of extending their operations; and now, by the more recent treaties, the privilege has been accorded to occupy stations in all parts of the country. The most northerly of the points yet occupied is Tien-tsin, about 150 miles from Peking; and that capital itself is already the seat of a medical missionary hospital and dispensary, in connexion with the London Missionary Society. Ere long it is hoped there may be a staff of resident missionaries there. At Tien-tsin, a zealous missionary, Mr. Edkins, has visited many of the adjacent districts; and as his passports enable him to penetrate to the north even beyond the Great Wall, he has in excursions in that direction met with companies of Mongolians, coming from their various abodes to Peking for purposes of traffic. As Mr. Edkins was ignorant of their language, and they were unable to speak Chinese, their communications were very imperfect. But their friendliness and manifest desire for further intercourse naturally awakened strong desires on the part of the missionary to become better acquainted with the people and their language. Since that first interview repeated opportunities have been enjoyed in Peking and elsewhere of meeting Mongolians, and they have readily received copies of the New Testament in their own tongue, and carried them away on their return to their northern homes. Mr. Edkins, as well as other missionaries who are labouring among the Chinese, find their hands too full of their immediate work to encounter the difficulties of another language, and devote time to the evangelisation of the people. But the inviting door of entrance thus providentially opened, clearly indicates the necessity of sending missionaries to the numerous Mongolian tribes now accessible, and, we trust, prepared to receive the Gospel in its purity.

If anything more be needful to stimulate Protestant Christians to prompt effort in that direction, it may be found in the fact that Roman Catholic missionaries are already on the ground. They have a settlement beyond the Great Wall, and are surrounded there by a Manchoo and Mongolian population.

One fact more. Ere this page meets the eye of the reader, it is hoped that Mr. Wylie, an agent of the British and Foreign Bible Society, who has gone out to China by way of Russia and Siberia, has reached Peking. That city he intends to make his headquarters, and thence he will have the best opportunities of diffusing the Christian Scriptures in the various languages spoken by the people both within and beyond the boundaries of the empire. Intelligence of Mr. Wylie's progress may be expected ere long, and will be communicated to the readers of CHRISTIAN WORK in due time.

The following extract from a letter of Mr. Edkins will be read with interest, as further illustrative of

the facilities now enjoyed of reaching the Mongolian mind:—

"During my visit to Peking, I commenced a distribution of portions of the Mongolian Scriptures in the monasteries established in that city. The lamas in these monasteries are native-born Mongols, who bound themselves to vows of celibacy and obedience, and afterwards came to the metropolis, and were enrolled in these extensive establishments. Few of them are addicted to reading, and they do not show that eagerness for books which we notice among the Chinese. The books used by them in liturgical service are the Tibetan translations of their Buddhist books. They are as familiar with the Tibetan writing as with their own; and if they do not understand the meaning of the Tibetan words—as they chant them in a sort of Gregorian recitative—they care little so long as the form is maintained. We cannot doubt that the Word of God, so happily ready for their perusal, will cause light to shine upon their minds. During this winter, large numbers of Mongols encamped near the British Legation and the London Missionary Hospital in the city of Peking. These are laymen, the followers of Khans coming to the metropolis. They do not speak Chinese, like the resident lamas; but the Scriptures which they receive will be carried into Mongolia itself."

It does seem wonderful that China, so long and so jealously guarded against the efforts of Christians to propagate the Gospel within its borders, should now be open at all points, and that Peking itself should have become a centre whence the rays of the true light may spread in all directions. The decree of the Emperor of China, forbidding the religion of Christ to penetrate his dominions, has not been able to stand before another decree, issuing from a higher source, and recorded in the Second Psalm; and such must be the ultimate fate of all attempts to arrest the course of that glorious Gospel, whose triumphs shall extend and multiply till all the ends of the earth have seen the salvation of our God.

Without further enlarging on these facts at present, we may deduce from them a practical lesson, which, we trust, will be laid to heart by many of our readers. It is impossible to contemplate the present state of things in China without adoring and thankful recognition of that Providence which has opened wide the door for the entrance of Protestant missionaries into the empire. That door was for ages kept barred and bolted by an imperial decree, and rendered all the more secure against attempts to open it by the ignorant prejudice and absurd conceit of the Chinese people. Morrison and Milne, the first Protestant missionaries to China, laboured by stealth, for many years, on the southern outskirts of China, and dared not venture beyond the limits prescribed by the jealous guardians of the so-called Celestial Empire. Stallybrass and Swan were labouring for many years on the northern frontier, and were not permitted to set foot within the for-

bidden ground. And now Pekin, the capital, is occupied by Protestant missionaries; the country in all directions—north and south—is open to them; and from that far-famed city the Chinese and the Mongolian Scriptures are dispersed abroad among the people. In view of these things we exclaim, "Behold what God hath wrought! It is the Lord's doing, and it is marvellous in our eyes!"

What effect ought these auspicious openings to have upon the friends of missions? Surely, if ever there was a call to go up and possess the land, it is heard from China at this present time! Not only in China Proper do we behold a vast field for missionary enterprise; the way is

open to the Mongolians, to the Manchoes, and all the numerous tribes scattered along the north and west.

If advantage is not taken of present facilities, the open door may be again shut, and these vast fields of effort become inaccessible. Be that as it may, the present generation of Christians cannot neglect their obvious duty with impunity. The work is great, the labourers are few; the time is short, and the call for prayer and effort—earnest prayer and zealous effort—is most urgent! The Lord grant that many labourers may respond to the call!

DR. REED'S PHILANTHROPIC LABOURS.

BY THE REV. W. G. BLAIKIE, M.A.

SUCH of our readers as are familiar with "Praying and Working," and have derived more than a transitory impression from that delightful narrative of the labour of love, will turn, as did the present writer, with peculiar feelings of interest and expectancy to the Life of Dr. Andrew Reed.* The name is familiar to every one that knows anything of modern philanthropy; and those who have never heard it have but to look at the outside of this book, above and below the title on the back, to see that there must have been something extraordinary about the man. What is the meaning of this? First, we have a Grecian palace, with portico and columus, and underneath the name of "Clapton;" then a larger Elizabethan palace, and underneath "Wanstead;" then a handsome Norman structure, and underneath it "Reedham." What can these palaces have to do with the life of an Independent minister? Has the bookbinder made a mistake? Was the publisher bringing out the Life of an eminent architect at the same time; and have the vignettes intended for its cover been transferred by mistake to the Life of Dr. Reed? You open the book and you find the same palaces, and other beautiful buildings, reproduced in elegant engravings. The addition of a few words to the name of each clears the mystery. The building at Clapton is the "London Orphan Asylum;" that at Wanstead is the "Infant Orphan Asylum;" that at Reedham is the "Asylum for Fatherless Children." Another beautiful Elizabethan structure is the "Asylum for Idiots" at Earlswood, Surrey; then we have the "Eastern Counties Asylum for Idiots," Colchester; and to crown all, the "Royal Hospital for Incurables," Putney House, Surrey. And the connexion of the Independent minister of New Road Chapel with these commanding structures, is simply that he

founded them all; roused the sympathy that appreciated the objects, and secured the patronage that reared the structures; was for many years the life and soul of all of them, worked for them as secretary, and as director, and as visitor, and adviser, and public orator, and private correspondent during a term of years that, if added together, in the case of each, would amount altogether to upwards of 100; and did all this without ever costing one of them, or taking from one of them, a single farthing in any shape whatever. Sir Christopher Wren's motto has often been appropriated; but we know no one so well entitled as Dr. Reed to the use of it—"Si monumentum requiris, circumspice."

He was born, in the city of London, in the year 1787; his father sprung from a strong Puritan stock, having been a watchmaker, to which occupation he himself was bred. His mother was a woman remarkable for self-reliance, who, on losing a patrimonial provision, and being persecuted by a stepmother, supported herself by teaching; and afterwards, when she wished her husband to take to study, and pull an oar in the Gospel boat, set up a stoneware business of her own, and relieved him greatly of secular toils and cares.

At the age of nine, little Andrew might have been seen with his mother visiting the newly-erected statue of John Howard, in St. Paul's, and, it may be, overheard asking questions, the answering to which may silently have given a direction to his own life. It was not long before the son abandoned watchmaking, and proceeded to study for the ministry of the Independent body, at their Hackney College. Little needs to be narrated of him prior to his becoming, in 1811, at the age of twenty-four, minister of the chapel in the New Road. This charge he retained for the long period of fifty years, indeed to the very time of his death. A handsome new chapel, built through his own exertions, and

* Memoirs of the Life and Philanthropic Labours of Andrew Reed, D.D., with Selections from his Journals. Edited by his Sons. London: Strahan & Co. 1863.

termed (in honour of the morning-star of the Reformation) Wycliffe Chapel, to which he and his congregation transferred themselves in 1831, constituted the only external break in the uniformity of his ministerial charge. The congregation under his care appears to have prospered greatly, both outwardly and inwardly.

The remarkable thing about him is his double life. There were two Dr. Reeds—Dr. Reed of Wycliffe Chapel, and Dr. Reed the great philanthropist. At first the two were one; but latterly, Dr. Reed the philanthropist diverged, as it were, from Dr. Reed the pastor, and seemed to work in a different sphere. His first efforts were closely connected with his flock. He desired them to be an active people—active in every good work. No book had made a greater impression on his own mind than the *Life of Whitfield*; it was one of those that first led him to religious earnestness, and to the profession of the ministry; and Whitfield's great efforts on behalf of orphans had much effect in rousing him to similar activity. But as soon as he began to form a plan of an orphan asylum, he saw the necessity of giving it the broadest possible basis. To avoid all appearance of sectarianism, he associated with himself a clergyman of the Church of England, and it was resolved that the worship of the hospital should be according to Church of England forms. In 1814 a small house was taken, and four orphan girls were nominated as the first inmates. From this humble beginning the institution gradually grew to great dimensions. A great stroke of business was done when H.R.H. the Duke of Kent became a visitor of the institution, presided at its annual dinner, and attended the first sermon on its behalf. Dr. Reed seems never to have omitted the dinner. Once he was offered a ball, in support of his charity, under the lady patronesses of Almack's; but dancing on behalf of orphans was not like eating and drinking. By-and-by, the charity gets the favour of the Stock Exchange, then of the Press, then of the Governors of the Bank of England, the Docks, the East India Company, the City of London—and, finally, of Royalty itself. In 1821, it had grown to such dimensions that 3500 guineas were spent in purchasing a site for an asylum at Clapton. In two or three years more, no less than 25,000*l.* had been spent in building the house; which, however, was estimated to cost but half that sum. The Duke of York laid the foundation-stone. The greater part of this money was raised through the personal exertions of Dr. Reed. In addition to this, he personally superintended the erection of the building. The anxiety and labour involved in this were enormous, especially when added to the labours of his congregation. For six weeks he did not dine with his family oftener than once a week. Besides the special labour devoted to the construction of the new house, the internal management of the charity occupied continuously a large share of his time. As regularly as Saturday came round,

he might be seen with his sons standing, at one o'clock, at the head of the dining-room, to hear the grace sung, and passing along the tables to cheer the inmates. He was always there to receive the newly-elected children, there to give suitable counsel to those who were leaving, and there to receive those who came once a year with suitable certificates to claim a stipulated reward. He aided many a widow in getting her orphan child elected, he visited the sick in the infirmary, and he regularly kept holiday with the whole establishment, when Wanstead Forest rang with the sounds of glee. For twelve years the institution received more than half his time. His own personal contributions in money were considerable, and his correspondence was immense. In the course of a few years, the income of the charity became 10,000*l.* a year. In 1858 there were 410 in the house, and 2228 orphans had been provided for.

No infant under seven years of age was received into the London Orphan Asylum. Many distressing cases of refusal, and these the most necessitous of all, resulted from this arrangement. Failing to get the consent of his colleagues to open their doors to infants under seven, Dr. Reed, in 1827, announced the "Infant Orphan Asylum" as a separate institution. It was not so difficult to get this asylum started as the other. At the first public meeting, widowed mothers with infants in their arms besieged the way and silently pled the cause of the orphan. Next year, the Duchess of Kent promised her help, "and that of her little orphan daughter Victoria, to a cause which, had he lived, her father would have espoused." We find Dr. Reed, in regulations for this institution, showing a wise regard to the natural wants of little children. The nursery must be constantly supplied with fresh air. The children must never be allowed to weep without an effort to ascertain the cause. "Remember the eye needs agreeable objects on which to gaze, the ear needs sweet harmony, and the heart seeks human sympathy, as surely as the stomach requires suitable food. Children love birds and flowers. Birds, flowers, and children love light and air. Those who love children love also birds and flowers, and such are fitted by Providence to become their best nurses. Let them be sought out, and let none other be employed in this important duty." After the institution had got established in rented premises, came the labour of giving it a local habitation. A family of 103 infants needed space, and Dr. Reed was determined that, when once about it, they should build for 500. The outlay was very heavy. One of his proposals was, that twenty gentlemen should each place 100*l.* on the foundation-stone (he himself being one of them), and that a hundred ladies should each deposit a purse of 5*l.* or upwards. When the day came, the gentlemen were all ready, but instead of 100 ladies there were 460! In 1841, Prince Albert laid the foundation-stone at Wanstead. But the connexion of Dr. Reed with this building was very short. Unable to agree with the

directors as to the propriety of teaching the Church of England Catechism to infants of so tender years, he withdrew from the directorship in 1843. In the following year he adopted the s. m. course in regard to the London Asylum. These separations cost him great pain, but he now deliberately thought that they were not constituted on a proper basis. His energies were then devoted to a third object—the rearing of an Asylum for Infants which should be open to all, irrespective of tests, either of sect or party, and based upon the most liberal foundation. Particular cases had occurred in which infants had failed to obtain the benefits of the other asylums from conscientious difficulties of their surviving guardians. The new movement prospered greatly. Lord Dudley Stuart and other influential men gave it their hearty support. “The Asylum for Fatherless Children” advanced apace. In the course of time the usual steps had to be taken for purchasing land and raising a building-fund; and, by-and-by, the sound of axe and hammer was heard on a suitable piece of ground near Croydon, which received the name of Reedham in honour of Dr. Reed. The first stone was laid in August, 1856, and the institution was placed on a permanent footing.

Of the Hackney Grammar School and the East London Savings Bank, in the establishment of which Dr. Reed had a principal share, we can say nothing, as our rapidly diminishing space warns us that we must proceed at once to speak of the origin of the Asylum for Idiots. Grieved by what he felt to be misconception of his motives, and even personal injury, in other undertakings, Dr. Reed exclaimed in 1846, “Now I will go to the lowest!” He had, personally, a shrinking, almost a loathing, of infirmity and deformity. It was not taste nor inclination, but stern duty, that led him to espouse the cause of the idiot. The field being unbroken in this country, he endeavoured to obtain all the light which visits to institutions in foreign countries could give him before he entered on his new task. Having satisfied himself that the idea of instructing and improving a large class of idiots was feasible, he resolved to set about it. His first meeting was held in July, 1847. Thereafter he threw himself into the old toilsome work of arousing the sympathies of the public. Day by day he paid visits and wrote letters to men of all ranks. In October, the Institution was opened. Its first home was on Highgate Hill, and here he spent many weeks preparing for the reception of the first inmates, which took place in April, 1848. It will readily occur to the reader that besides all the ordinary toil of forming a new institution, the peculiar nature of this one entailed extraordinary anxiety and labour. Here is one little specimen of the way in which Dr. Reed went to work:—“Attracted one day by the cries of a boy, he found the poor fellow crying piteously over a dead bird discovered in the garden. The child had never before been known to show any emotion; but this was a favourite robin, and now that his feathered companion did not pick up the

scattered crumbs, he understood that it was dead, and his grief was inconsolable. Dr. Reed noted the fact as furnishing him with a new thought. On reaching home, he put the case to his own grandchildren, whose pigeon-house, with all its inmates, was at once offered, and the next day transferred from Hackney to Highgate, where he was himself present to introduce the favourite birds to their new and overjoyed friends. In course of time, other birds and animals were added; and with the new life thus brought into the establishment, the sentiment of love was enkindled in many a poor, brooding, morbid, and unlovely spirit.”

By-and-by, that is in 1850, by arrangement with Sir Morton Peto, the friends of the charity were put in possession of Essex Hall at Colchester, and, distant though it was, Dr. Reed was a constant and regular visitor there. There he would spend his Christmas, and there he would find his enjoyment in promoting the enjoyment of the hapless inmates. It was now almost time to set about building. A suitable site was purchased at Earlswood, Surrey, and Dr. Reed, to be near it, purchased an adjacent property for himself. By-and-by a magnificent building was reared at Earlswood, the foundation-stone being laid by Prince Albert on the 16th June, 1852, and the house opened in 1855. But Essex House was not abandoned. Many of the directors wished it to be given up, but Dr. Reed thought there was room for it also, and through his great exertions it was continued on a local footing, as the “Eastern Counties Asylum for Idiots.” Many were the touching incidents in connection with these institutions. A mother one day comes in and asks to see her child. The child is brought. She looks earnestly and says with emphasis, “This is not my child.” She looks again and bursts into tears. It was her child, in measure restored from death to life. A boy lies dying, but looking calm and patient, in one of the beds. He is asked what makes him so comfortable, and in whom he trusts, and he replies quietly, but with evident emotion:

“My Saviour.”

“What did he do for you?”

“Died for me.”

“Why did he die for you?”

“For my sins, that I may go to heaven.”

—Things hid from the wise and prudent, revealed to babes.

Once Dr. Reed had been asked if idiots had souls. When dying, he referred to this and said, “I remember that little fellow that said, ‘I love God.’ Nothing that loves Him shall perish. No, they shall not die. I shall meet them soon in heaven. Amen.”

One other labour yet awaited the old age of the Hercules of philanthropy. Passing through Paris, he had once been struck by the name played by the Cardinal de la Rochefoucault upon his Hospital for Lunatics—“L’Hôpital des Incurables.” Incurable! He was surprised to learn that the word included only mental affections; and then it seemed to

strike him that an institution for the hopelessly incurable was yet a desideratum in English charity. It was in 1854 that the new scheme was launched. He took great pains to show that it was not designed to interfere with other charities, but only to supplement them by supplying a great defect. We need not detail the steps which led to the success of the new charity. These were crowned in 1855 by the purchase of a site; but, in consequence of keen opposition to his views by some of the directors, an angry controversy followed, which delayed proceedings for a long time. Before he died, he had the satisfaction to see the controversy ended, and arrangements made for rearing a permanent building; but it was not given him to see his latest charge in a home of their own. To the last, he continued to take a deep interest in the institution; and some of his latest acts were in connection with its affairs. His death occurred in February, 1862.

The six institutions which Dr. Reed founded cost in all 129,320*l*. The number of persons for whom they contain accommodation is 2110, and the actual inmates 1760. The total receipts connected with these charities is 1,043,566*l*. 13*s*. 1*d*. Dr. Reed's own contributions in money amounted to nearly 5000*l*. The years of gratuitous service given to them were respectively 33, 16, 18, 15, 8, 12,—in all 102. Of one of them he says that in four years he was at Earlswood 400 times; and as each visit occupied about a day, he had given it fully a year of his time. It is difficult to believe that all the while Dr. Reed was sole minister of a flock of 1100 members, taking an active share in public and ecclesiastical movements.

It must not be thought that Dr. Reed encountered no difficulties in carrying out his undertakings. A bare list of the casualties and disappointments that befel him would be a long document. In the case of his first building, the contracts fell into bad hands, the contractors became bankrupt, and everything seemed falling into confusion. In another case, in the course of two years, he says, "We have been burnt out, blown down, and robbed." Sometimes a great man, apparently secured as chairman

of a meeting, or president of a dinner, failed at the eleventh hour. The greatest and most crushing trial of all was when some trusted official proved unfaithful, and embezzled the means of the charity. But it was Dr. Reed's principle, that without difficulties no great enterprise could be carried on, and that sometimes the greatness of the undertaking was evinced by the greatness of the difficulties. Adopting as his crest and motto a cross with "Nil desperandum" under it, he went on through difficulties and trials of every kind. As for collecting money, he had no scruple whatever. Having some patrimonial provision himself, he always set a liberal example, and he stuck rigidly to the rule of appropriating any surplus of income at the end of the year to Christian and charitable purposes, never accumulating more. When his people were building a new chapel, at large cost, instead of weakly lamenting the expense to which they were put, he calmly remarked that they were all the better for it. His energy and persistency were remarkable to the end. The only sign of inconsistency he showed was in abandoning some of the institutions of which he was the founder—a step justified no doubt by reasons that, to his conscience, were quite sufficient, but which others may regard as in some degree the unconscious fruit of a restless temperament.

How much his charities occupied his mind and his heart need not be said.

Straws show how the wind is blowing; and sketches for buildings occurring in his note-books,—dried flowers preserved in them connected with some touching incident in an orphan's life,—and mottoes intended for panels and doorways, showed how the current of his thoughts and feelings ran. The appeals he was accustomed to make in public showed a sublime sense of the grandeur and dignity of charity as a nation's highest glory. This view he was accustomed to urge strongly in addressing the nobility and royalty itself; artificial honours became dim and worthless before the spirit of Christian charity; crowns and coronets were not worth the wearing, unless they reflected the lustre of works of love.

MEDICAL MISSIONS.

THE readers of CHRISTIAN WORK have already learned from the paper by Dr. Hobson which appeared two months ago, that medical agency is becoming more and more recognised as an important if not an essential element in all well-considered schemes of missionary enterprise. So deeply impressed are we with the important place which the Medical Mission principle is destined to hold in time to come, that we have very cordially entered into an arrangement with the Directors of the Edinburgh Medical Missionary Society, by which our columns will be open each succeeding month

to letters from the foreign field, and such other communications as are likely to promote the cause. As a suitable introduction and commencement to this new undertaking, we shall in our present Number give a general view of the field of operation of the Society from the Report recently read, so that our readers may be prepared to take a deeper and more intelligent interest in any future articles that may appear on the subject. The Medical Missionary Society has always aimed at catholicity, and embraces in its direction members of five different Christian denominations.

The following extract refers to the arrangement entered into with this journal :—

"The directors have often regretted that the interesting communications which they receive from the foreign field cannot be seen and read by all their friends and contributors. The 'Occasional Paper,' formerly issued quarterly by the Society, offered a partial remedy for this defect; but being distributed gratuitously, they were found to be too expensive, and were in consequence reluctantly given up. Attempts have been made from time to time to excite and maintain a certain amount of interest by short reports and statements in the public prints; but these often escape notice, and hardly meet the end contemplated. It is with satisfaction, therefore, that the directors can now announce, that by an arrangement with the editor of that excellent periodical, the CHRISTIAN WORK, a department is in future to be kept open every month, for communications from this Society, bearing upon the subject of Medical Missions. The circulation of the above-named serial is already so extensive, that it is not easy to conceive a medium better fitted for making our Society more widely known, and at the same time for familiarising the Christian Churches with both the principle and the practice of Medical Missions."

We proceed with the general survey :—

"The principle of Medical Missions seems to be this: that the successful employment of medical skill has a natural tendency to invest the surgeon or physician with a moral influence in the eye of his patient, which, if there be no taint of suspicion or disrespect from other causes, may be fairly employed for promoting the best and highest ends.

"The original founders of our Society being impressed with the importance of this truth, were of opinion that the large and far-famed Medical School of this place pointed out Edinburgh as a very favourable locality for bringing the Medical Mission principle more prominently before the minds of men; and accordingly, their scheme of operations very soon came to embrace the four following departments, all more or less suggested by the facilities of a centre of professional education :— (1.) To remind members of the medical profession of the influence which they possess, and their great responsibility in using it. (2.) To encourage, by the expression of Christian sympathy, and by donations of surgical instruments, books, and medicines, those of our brethren who may be acting as missionaries in foreign lands. (3.) To assist in adding to the number of such devoted men, by pointing out the field to students and others, by helping them to prepare for it, and, if possible, by sustaining them when they have entered it. (4.) By extending to the sick and suffering in heathen lands the substantial benefits of British surgery and medicine, in the hope also of some reciprocal advantage in the discovery and importation from abroad of new remedial agents.

"But the plan of procedure has been gradually

altered, and new fields have been entered upon, as events in Providence seemed to open a path. It would occupy too much time to remind the Society of all the way by which they have been led, or to enumerate in succession the steps and stages of their progress during the last two-and-twenty years. Your Committee prefer restricting themselves to a short account of the various departments in which they are now endeavouring to carry out the objects of the Association. These may be arranged under the four following heads :—

I. MEDICAL MISSION AT MADRAS.

II. MEDICAL MISSION DISPENSARY IN THE COWGATE, EDINBURGH.

III. MEDICAL MISSIONARY STUDENTS.

IV. DIFFUSION OF INFORMATION.

"I. *Medical Mission at Madras.*—Mr. David Paterson, who, it will be remembered, is sustained at his post by equal pecuniary contributions from this Society and the Foreign Mission Committee of the Free Church of Scotland, has been busily occupied during the past year, since his return to India, in his very important and onerous duties. The access which he had formerly succeeded in gaining to the homes and households of the people, usually closed against European missionaries, still continues. His reputation as a healer of disease and as a good man has broken down the prejudices of caste, and opened a way for him to the hearts and houses of his patients; so that the unwonted spectacle is now witnessed of this foreign doctor, accompanied by his wife, sitting in the midst of a native household, receiving marks of courtesy and kindness at their hands, and in return speaking to them a few friendly words about the great Physician himself.

"II. *Medical Mission Dispensary in the Cowgate.*—We now turn from our Dispensary in the foreign field to our Dispensary in the Cowgate, which, for several years past, has been under the immediate charge of this Society."

The following is from the statement by Mr. Burns Thomson, the superintendent :—

"The Register shows an attendance of 6500 different individuals who have been under treatment this past year. The medical department has been most efficiently worked, and the students have enjoyed peculiar facilities for acquiring a knowledge of the profession. . . . My intercourse with the students has been a source of much pleasure to me. Some of them are young men of great promise. Since I came here five of them have won gold medals. I conjecture that those who have attended the Dispensary leave with a friendly disposition, for I find they commend it to companions, and several *unsolicited* collect funds for the Society. Some there are who cherish towards the institution the warmest gratitude, not only for professional benefits but for spiritual good. . . . Two years ago, when the numbers began to be oppressive, it occurred to me that were Divine truth in the daily address applied more pointedly to the hearts and consciences of the

patients, it might possibly lead to a diminution of their numbers. In this I was greatly mistaken; and I speak a truth known to every inmate of this house, when I say that, from the insufficiency of our accommodation, and the inadequacy of our support, we have been obliged to reject patients, not in scores or hundreds, but in thousands. The daily address has become more than ever an anxious and prayerful effort for the salvation of those whom we have been enabled to overtake. Our weekly prayer-meetings during the winter, of which there were five, including my own Nicodemus meeting and the Sabbath evening meeting, were more than usually interesting, and our Heavenly Father has graciously been pleased to bless his work. I know not how many inquirers have passed through my hands these last twelve months; nor how many of these have, so far as man can judge, found peace in believing. I do not keep notes of many cases that come under my care, but those of which I have memoranda are sufficiently numerous to show that God has been amongst us of a truth.

"III. *Medical Missionary Students.*—It will be gathered from the foregoing Report of the Cowgate Dispensary, that the aiding and training of students for the missionary field forms an important branch of the Society's work; and during the past twelve months several young men have as usual been connected with us in this way. Besides these regular missionary students, two of whom reside on the premises, there are always a considerable number of ordinary pupils of the Dispensary, who, without professedly looking forward to the mission field, prefer our institution to other dispensaries in the city—in some cases, it is presumed, on account of its missionary character—and who, therefore, are likely to derive both moral and spiritual advantages over and above that strictly professional instruction and experience which they are in quest of.

"A goodly number of our former missionary students are now doing service in various quarters of the world, and it is very gratifying to the directors to receive communications from them, as they have repeatedly done during the past year.

Some of these have been of thrilling interest, particularly the letters of Mr. Andrew Davidson from Madagascar, where, after being raised to the eminent position of Physician to the late King, he was called to pass through a political crisis of great danger and anxiety, in the midst of which he demeaned himself with courage, good sense, and Christian principle. We can do no more than refer in passing to the reports and letters of Mr. Colin Valentine, in Rajputana; Mr. John Lowe, in Travancore; Dr. Henderson, of Shanghai; Dr. Robson, at Calcutta; Dr. Carnegie, at Amoy; Mr. John Stewart, at Pekin; and Mr. Vartan, at Nazareth, all of them former students of the Society, as showing that in this branch of our work, more perhaps than in any other, we may expect an ultimate and sure return in spiritual results for any expenditure either of time or of means.

"IV. *The diffusion of Information.*—Under this head there is one department of work in which your Society endeavours to carry out the object of its existence, and that is by organising monthly meetings of students during the winter months, at which, in addition to friendly and easy social intercourse, appropriate addresses are delivered on subjects bearing more or less pointedly on the intellectual, moral, and spiritual welfare of young men. The speakers on these occasions being previously selected and announced, their addresses are generally well considered and fitted to do good.

"Hitherto we have been cramped and hampered by the want of adequate pecuniary means; and, at the present time, the necessary funds, with every regard to economy, fall short very considerably of the expenditure. This cannot, with propriety, be suffered to go on; and therefore, unless our income be considerably enlarged by a growing liberality on the part of the public, instead of entering upon a new enterprise, we must withdraw from some of those which we have already undertaken. But this latter alternative cannot be contemplated for a moment, unless we virtually forget whose cause it is that we are embarked in."



LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

THE appointment of Sir John Lawrence to the vice-royalty of India, to fill the vacancy caused by the lamented death of the Earl of Elgin, is one of the most important events, affecting the destinies of our Indian empire, that has taken place for a long period. Sir John Lawrence is well known to be opposed to the policy of indifference as to questions of religion, in accordance with which Indian affairs have been chiefly directed. His wisdom in the government of the Punjab during the crisis of the mutiny is a sufficient guarantee against all imprudent interference, while his known feelings in relation to the promotion of Christianity will, we believe, win for him only the confidence and esteem of the natives. The present is an important crisis in India. It is evident that many of the old superstitions have lost in great part their power, especially over the educated classes, and the appointment of such a ruler may give direction to the movement in progress towards Christianity. The whole circumstances are remarkable. But for the suddenness of the vacancy, it is not probable that Sir John would have been selected, but now he has gone forth with the full approval of the nation, and is likely to occupy the position for a prolonged period.

Canon Wordsworth has published a protest against the appointment of Dr. Stanley to the Deanery of Westminster. He quotes a number of passages from his works which he considers to be inconsistent with the statements of the Articles on the subject especially of Inspiration.

Dr. Stanley has preached his farewell sermon at Oxford. The text was from Luke xix. 42: "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace." After referring to the opportunities lost by the Jews, he applied his theme to the Church of England, and especially to the University, urging that the latter, with all its means and privileges, might, if faithful to its trust, become not only the centre of English education, but a well-spring of

learning and science to the whole world. To the younger students he said, "Let them press forward courageously in the path of liberty, but with their freedom let them still be religious, with their boldness still be pure."

The Bishop of St. Davids (Dr. Thirlwall), has delivered his eighth Charge. Much of it is occupied with keen strictures of the "Essays and Reviews." The Bishop observes that "the startling effect of 'Essays and Reviews' was due, not to the novelty or the gravity of their contents, but to the fact that 'eminent divines, ministers of the Church of England,' were found proclaiming opinions generally thought contradictory to the principles of the Christian faith." They could hardly have selected and handled their subjects more aptly for a common end. What that common end—whether consciously aimed at or not—is in fact, Dr. Thirlwall gathers from Professor Baden Powell's Essay. That Essay strikes at the root of revealed religion; for it substantially amounts to a denial of miracles regarded as facts. It is nothing to the purpose to tell us that we may receive them as matters of faith and for sake of the doctrines associated with them; for the miracles (e. g., the Incarnation) are physical events as well as religious lessons, and to deny the fact is necessarily to abolish also the doctrine. Nor is the Bishop's unfavourable impression of the tendency of Professor Powell's Essay removed by that of Dr. Temple, though he expected it to have been so. For when we are told that the revelation of Christ was made at a period when the world was in its youth; that had it been made now we should not have recognised it; and that in our own times humanity has attained to a more perfect development and to far riper powers,—the inference is irresistible, that we need no longer be governed by the evidence of witnesses so inferior in clearness of view and correctness of judgment to ourselves. Dr. Williams's Essay is characterised as "a series of epigrams and enigmas;" but its upshot is evidently to obliterate all distinction between natural and revealed religion. Mr. Wilson's object is to abolish

all doctrinal limitations in the national Church, and until this can be effected, to neutralise their effects in the meantime by "Ideology." In such a Church, which Mr. Wilson hopes would be "multitudinist," embracing the whole nation, nobody would be vexed "by the announcement of supernaturally revealed truth;" and theology "would make way for ethical results." Dr. Thirlwall credits the Essayists with a design of alleviating scruples and difficulties, and of removing only excrescences from the faith; but is thoroughly convinced that the actual effect of their teaching is quite of an opposite character. "That teaching is not only negative, but negative to the very essence of Christianity. Its principles, if carried out, would leave nothing to which that sacred name could properly be applied. When the faith has undergone the several nostrums advised by these seven for its maladies, it would remain no longer a religion, because owing its all to unassisted human reason; and would not yet be a philosophy, because still encumbered with much imported into it by authority and by tradition. The Church would fall back into the position of a great society for mutual improvement; and her pastors must devote themselves to the inculcation of religious commonplace. Finally, both Church and pastors would utterly miss that good which is to compensate for so much desolation. They would not win to piety and virtue our thousands of godless and vicious citizens, for such men will never be converted by ethical disquisitions. Neither would they bring into one fold our manifold and jarring sects, for every man in the land who believes anything definite and is in earnest in his faith would reject with disgust the vapid system of negations to which alone the multitudinist Church could invite him."

At the Second Anniversary of the North London Deaconesses' Institution (50, Burton Crescent), held recently, the Bishop of London presided. He states that he was glad to find that the work of women was henceforth to be carried on in an organised form; it was so in the Primitive Church, and our Lord Himself was "ministered unto" by women. Hence, such an Institution as that of which the Anniversary Meeting was this day held, was, in spirit, as old as the Gospel itself. It had been objected that the idea of a Deaconesses' Institution originated from Germany and Lutheranism, but this circumstance was in its favour, for was not Germany the cradle of the Reformation, and was not Luther the Apostle of the Reformed Faith? Suppose the idea had been taken from Rome: it was not therefore to be rejected if it were good; for the Sisters of Charity had done a great work, and taught a lesson by which the Church of England might receive benefit. The work was not entirely new in the diocese, for the direction of the nursing department at King's College and University College Hospitals had been for some time past under the care of sisterhoods. He was therefore glad to hear that the nursing at the Great Northern Hospital was under the

charge of the Deaconesses' Institution, and he hoped that the day was past when our hospital-nurses were a bye-word in consequence of their inefficiency. Canon Champneys and others addressed the meeting. It was reported that there were now thirty deaconesses and six candidates, all of whom were working earnestly in St. Luke's, King's Cross, and Somers Town, visiting the poor, nursing the sick, and taking charge of the Girls' and Infants' School. The nursing department of the Great Northern Hospital is also under the direction of the Deaconesses.

The Congregationalists are pushing their Home Mission schemes with vigour. The chief conference of the body held since our last was at Brighton, where the annual meeting of the Sussex Home Mission brought out many representatives from the churches of the body, and was attended by Mr. Samuel Morley, the Treasurer, and the Rev. S. H. Wilson, the Secretary of the London Home Missionary Society, which is now affiliated with nearly all the country Associations of the denomination in England and Wales. From the reports presented by the Committee and local Secretaries, it appeared that the new agency of lay Evangelists is being much prospered, and that it has proved to be better adapted for the work of evangelising the rural districts than any other agency heretofore employed. From a statistical return presented, it appeared that in nine months eight Evangelists had under visitation 22,000 families; preached in cottages and in the open air to 30,000 people; visited 1500 sick people; distributed 20,000 religious tracts; and added about 200 members to the fellowship of the Churches. There are now 65 Evangelists of this description in connection with the Home Missionary Society, and the support involves an outlay of about 5000*l.* per annum, one-third of which is paid by the London Committee, one-third by the local Associations, and the other third by the people amongst whom they labour; all the Evangelists being under approved local superintendence. To prepare pious working men for this work, there are now two training institutions, one at Nottingham and one at Bristol, where the course of education is the grammar of the English language, and the theology of the Bible. A new union has been formed, viz.: "The Surrey Congregational Union," for the evangelisation of the rural districts of Surrey, and the Metropolitan districts on the south side of the Thames. This body has just held its first annual meeting, and after adducing evidence of the great need of such an agency, resolutions were passed, pledging the meeting to raise funds, provide men, and stimulate voluntary effort to an extent far beyond anything of the kind which has hitherto characterised the operations of the denomination in the county of Surrey. The London Congregational Association has commenced the work of building Territorial Mission Chapels, with a view to the establishment of local

Missions in all the postal districts. The Eastern branch of this Association has had a meeting in Shadwell. It is intended to appoint female missionaries, and to promote, as an auxiliary, temperance, and such-like means of moral and social improvement. Mr. Morley has offered to bear a third part of the cost of a dozen new Mission Chapels: the London Congregational Chapel Building Society, it is expected, will give another third, while the remaining third will be raised in the localities where the chapels may be built—the cost not to exceed 1200*l.* for each chapel, exclusive of the price of land.

The *Building News* states that the Rev. John Harrison, of Eccles, has taken pains to ascertain the exact sums expended in 1861 by the Congregational body in the building and rebuilding of meeting-houses, preaching-houses, and schools, and he shows that the total amounted to 215,035*l.* The average expenditure he calculates at not less than 200,000*l.* per annum. The sums spent upon some of the most costly of these buildings are as follows: A new church at Edinburgh, 15,000*l.*; at Lewisham-road, 9000*l.*; at Charlton-road, Manchester, 8000*l.*; at Victoria-street, Derby, 8400*l.* The largest expenditure in any county was in Lancashire, where, in meetings and schools, there was an outlay of 37,650*l.*; in Scotland, 17,810*l.*; so that, deducting the cost of the one meeting-house already mentioned in Edinburgh, Scotland only spent 2810*l.*; Yorkshire expended 15,323*l.*; Kent, 16,000*l.*; Derbyshire, 13,000*l.*; and Middlesex, 10,000*l.* The relative strength of the sect in the various portions of the United Kingdom is perhaps approximately represented by the following statement, that the amount it spent in 1861 in building operations was, in England, 161,396*l.*; Wales, 29,339*l.*; Scotland, 17,810*l.*; Ireland, 3440*l.*; Channel Islands, 3050*l.*; total, 315,035*l.*

The Wesleyans are making vigorous efforts in furtherance of their Jubilee Fund, which now amounts to 100,000*l.* The following are the objects of the Jubilee Fund:—

1. A TRAINING INSTITUTION for the preparation of candidates for Missionary Service.

2. More efficient arrangements for Mission work in WESTERN and SOUTHERN AFRICA, and for increasing the numbers and improving the qualifications of native labourers in the WEST INDIES.

3. The extension of the operations in ITALY and in other parts of the CONTINENT OF EUROPE, as Divine Providence may lead and indicate, more particularly by the preparation of agents for the work.

4. The enlargement of the scale of Missions in INDIA and CHINA, by the strengthening of some of the older stations, and the adoption of new ones yet to be selected; for which stations it is hoped that a special training may be given to the agents to be employed, whether European or Native.

5. Provision for DISABLED MISSIONARIES, and for MISSIONARIES' WIDOWS and ORPHANS.

6. A WORKING CAPITAL, to obviate the necessity of incurring the expense of interest on borrowed money from year to year.

The Baptists have entered on the task of chapel building, Sir Morton Peto, M.P., having offered to bear half the cost of a few new chapels, provided the other half is raised by the Baptist Chapel Building Fund.

"A deficiency of seven or eight thousand pounds is anticipated in the income of the Baptist Missionary Society." Such is the announcement of the Committee. The income of the Society last year was several thousand pounds less than the previous year; and but for the possession of 3707*l.*, the balance in hand of 1862, the year must have closed with a debt of nearly 5000*l.*, instead of one of 1176*l.*, the actual sum due to the treasurer in March last. In 1858, the income of the Society was 22,943*l.*; in 1862, it had risen to 33,151*l.* In the first of these years there were forty-eight missionaries employed; now, there are sixty-three, with a proportionate increase in the number of native agents and schoolmasters.

The death is announced, in his eightieth year, at his son's residence, Burton Grange, York, of the Rev. James Paley, vicar of Laycock, Wilts, third and last surviving son of the celebrated Paley.

The *English Churchman* announces the death, after a few weeks' illness, of Mr. David Williams Godfrey, its originator, and for more than twenty years its editor and proprietor.

At a meeting of the Oxford Hebdomadal Council, the proposal for augmenting the stipend of the Greek Professor, Dr. Jowett, from 400*l.* to 400*l.*, was brought forward once more by Dr. Stanley, and the votes being equal, was, according to the custom of the Council, dropped. Dr. Stanley was supported, amongst others, by the Vice-Chancellor, the Dean of Christ Church, the Master of Balliol, the Regius Professor of Divinity, the Professor of Modern Philosophy, and the Junior Proctor. Of the opposition, the chief names are those of Dr. Pusey, Professor Mansel, and Dr. Jeune. The measure was really lost by the desertion of Dr. Jeune, who, on former occasions, counted amongst its supporters.

The Bishop of Rochester has issued a circular to his Rural Deans on the importance of instructing the laity with reference to the authenticity and inspiration of Holy Scripture and the solid grounds of Christian faith.

The Bishop of Norwich has commenced proceedings against the Rev. George Drury, for Romanising practices at Claydon.

The Rev. E. Butterworth, Missionary of the United Methodist Free Churches, recently departed for Eastern Africa.

LONDON, December, 1863.

Scotland.

THE annual meeting of the Original Ragged Schools was recently held. The Duke of Argyll presided. These schools owe their existence and success to Dr. Guthrie, and his absence for the first time at the anniversary, drew special attention to his illness. The Duke of Argyll thus referred to the position which Dr. Guthrie had obtained through his liberality of spirit:—"We could not well spare Dr. Guthrie. I do not know any life that could be so ill spared to Scotland, because, unfortunately, although I believe Scotland is a country remarkable among the Christian nations of Europe for the absence—the comparative absence—of anything like real doctrinal differences of opinion, it is nevertheless a country split up into many religious sections—a country in which there are very few men who are prophets beyond their own section and their own party. And Dr. Guthrie is one of these. He has a position almost peculiar to himself—a position which he has won, not in consequence of his ability, though that is great; nor in consequence of his eloquence, though that is greater still; but simply on account of the largeness and the warmth of his heart, and the Christian liberality of his mind. And I am sure we must all earnestly wish and hope that he may be soon restored to his people, to his country, and to the Church—and by the last expression I mean not merely the Free Church—though the body may well be proud of its distinguished minister—I mean the Church in the larger sense—in the sense in which it is defined in noble language in one of the English prayers—I mean 'the congregation of Christian people scattered throughout the world.'"

Dr. Norman M'Leod, who had been requested by Dr. Guthrie to take his place as first speaker in his absence, touched on the same topic:—"It was exceedingly difficult at any time to refuse a request from Dr. Guthrie, and none of them would be disposed to refuse at this time, and he least of all those who were on the platform; because he could not forget how Dr. Guthrie, with many good works, had aided him in *Good Words*; and it was a very poor return that he should, with a few good words, aid him in other good works in Edinburgh. Whether his words were good or not, he was sure of this, that they had a good intention, and that with all his heart he desired to aid Dr. Guthrie in this noble work which he had undertaken, and which he had carried on so well."

The Report stated that the income of the year had been 2797*l.* 17*s.* 10*d.*, and the expenditure 317*l.* 19*s.* 8*d.*, and that the balance in hand had been consequently reduced by several hundred pounds.

Mr. Adam Black, M.P., the veteran member for Edinburgh, has been giving his views on Church matters at the Congregational Union of Glasgow. He is one of the leading members of the Scottish Congregational body. He made the following ob-

servation on the frequent complaints of divisions among Christians:—

"I humbly think that there has been a great deal of unnecessary lamentation expended over the divisions among Christians. Instead of mourning over them, I confess I rather like them, for unless the intellectual constitution of man were completely changed, the body of professing Christians could only be held together in a grand ecclesiastical corporation, either by a powerful coercion or by a general hypocrisy. As men are constituted, it is impossible that they can all think alike, especially on subjects embracing moral and intellectual elements; therefore, in regard to Christian fellowship, to avoid disputation and strife, it is convenient and profitable that those who generally agree on the main questions should form one society or Church, or sect if you will. This, however, does not, or should not hinder Christians of every name from regarding as brethren all who worship with them one God and Father, one Lord and Saviour, and one Spirit of all grace; nor should it hinder them from joining cordially in every good work. This spiritual union I believe to be the true union of all believers, and that it is in this sense alone that, as there is one Shepherd, there will be one flock and one fold. Holding such views, I confess that I don't look with any favour on a project which many good men consider as highly desirable—I mean a union of the United Presbyterian and the Free Churches, and some even contemplate the probability that in due time it may embrace the Established Church also. Not long since, the Established Church may be said to have been actually in this position: it embraced almost all the professing Christians in Scotland; but its extensive union and power, so far from being beneficial, was baneful both to civil and religious liberty. I am old enough to remember hearing read from the pulpit the pastoral admonition of the Church of Scotland, which was read from all the pulpits of the Church, warning all its members against the sin and danger of encouraging or hearing preachers whom they had not regularly ordained, meaning thereby such men as the Haldanes, Rowland Hill, Aikman, and others who were zealously engaged in preaching that Gospel which many of them despised. Was there ever a large and powerful ecclesiastical corporation that did not attempt to encroach on the liberties of the people? And if you had the three great denominations in Scotland in one confederation, do you suppose they would not use their great and overwhelming power like other corporations for their own aggrandisement? That this would be the case with three great denominations united is very certain, but you would not be quite safe with the incorporation of the United Presbyterian and the Free Churches. As far as spiritual objects are concerned, there is no occasion for this union. Some may imagine that, if united, they would hold a higher and more powerful position, and be more useful. I greatly doubt their increased usefulness in spiritual matters; but, to be sure, when acting

with combined power, they would be far more formidable in social and political matters."

It is understood that the Joint Committee of the Free and United Presbyterian Churches have not been so harmonious in their later meetings as at an earlier period. The question which causes difficulty is naturally that of the relations of governments to religion. On the arrangement of this question there is understood to be considerable difference of opinion, and the hopes of its adjustment are not so sanguine as at first.

Dr. Begg of Edinburgh brought forward and carried at last meeting of the Free Presbytery an overture to the effect that the Presbytery should take effectual means to instruct their members in regard to the Scriptural authority of Presbyterian Church Government. He drew attention to certain supposed tendencies to amalgamate with Episcopacy, and to give up the Scriptural authority of Presbyterianism. The motion was opposed as unnecessary and uncalled for by several members.

The Rev. Dr. Murray Mitchell, formerly missionary in Bombay and Poona, drew attention, at a recent meeting of the Free Church Presbytery of Dundee, of which he is now a member, to the falling-off of interest in missions, as evinced in the decrease of 4000*l.* a-year in the last five or six years in the Free Church Foreign Mission income, and urged that means should be taken to bring the claims of missions systematically under the attention of congregations at stated meetings. The Presbyterian system of orders he considered, while it had advantages in combining the management of missions with the ordinary work of the Church, was greatly defective in the necessary absence of those special gatherings that, in England and on the Continent, kept alive the interest in missionary progress.

EDINBURGH, *December, 1863.*

Ireland.

THE policy of the National Board is giving rise to many misgivings. The introduction of pupil-teachers into convent-schools, under the name of monitors, is felt to be a step full of danger. The Roman Catholics have avowedly a working majority in the Board—a majority sufficiently in hand to carry out the policy of Dr. Cullen. The Model Schools continue to be denounced and deserted while the Romish Bishop of Limerick insists that the Government will be compelled to bestow these fine structures, with empty rooms, upon the only body that is able to fill them. This conflict between the effort of the Board to carry out a wider education, and the effort of Dr. Cullen to have it denominational, leads to some curious anomalies, like the Model School at Sligo, which has at present six Roman Catholic teachers, and six Protestant, without a Roman Catholic pupil. So long, in fact, as the ecclesiastical power set themselves against these schools, they become practically denominational.

11.—2.

A will case that was recently in the Court has attracted some notice, not from its singularity, but from the keenness with which the validity of the will is sustained by Romish writers. A Romanist named Maguire married a careless Protestant. The children were baptised in the Romish Church, but allowed by their father to attend a Protestant school. And the priest who attended Maguire's death-bed induced him to will over the children to his guardianship on the penalty of receiving no absolution. The mother has retained the children; and the second action brought by the priest to obtain them, has failed through the disagreement of the jury; but the Romish organs, even the more liberal, maintain that it was a proper act of the priest, within his proper function. It is curious that no lay protest is raised against such doctrines as this, unless in social intercourse, where it is valueless. The Romish Church here is at present represented by its primary prelate, who has issued a fresh pastoral denouncing the Adelaide Hospital—an excellent institution for the poor Protestant sick. His denunciations have this consistent object, that they aim at the complete separation of every Roman Catholic from every Protestant interest.

A meeting of the trustees of the Magee College has been held with the committee representing the General Assembly of the Presbyterian Church, and an agreement has been come to about the professional tests and the Assembly's jurisdiction. The professors must subscribe such doctrines or confessions as the Assembly may, from time to time, prescribe.

Dr. Trench is to be consecrated Archbishop of Dublin on New Year's Day: and, on the day following, he is to preach his first episcopal sermon at the opening of the new parish church of St. Jude.

DUBLIN, *December 1863.*

France.

THE little Powers are afraid to say *no*, and the great Powers hesitate to say *yes*, to the Imperial proposition of a Congress and invitation to Paris. England alone gives a decisive *no*, and receives the not very complimentary congratulations of all who know not her motives, nor her depth of cautious foresight. Strange pamphlets and articles show to what extent imagination may be excited—from De Girardin's impetuous threat that if the sovereigns would not hearken to imperial call, Paris should be declared the capital of the world, and Napoleon, the Emperor of nations (!), to the author of *Europe in the 20th Century*, who sees ten Emperors enthroned in ten European districts, marked out by political sagacity! Whether Napoleon will be content with being sun to a circle of asteroids, or whether he will set aside his project for a time as premature, with the attempts of Strasburg and Eoulogne, the future alone will show. The Pope's

reply makes a diversion in the obsequious or hesitating answers: he will come, but as a father, to insist on his laws being re-established and obeyed in the refractory nations! In the meantime the onward march of Napoleon is undeviating, whatever be his ultimate aim. Mexico, Cochinchina, Rome—there he is, and there he stays, however unpopular be the expeditions; nothing turns him from his purpose. One of his late sagacious acts has been his reply to the Bishop of Arras, who sent him a book he had published against M. Renan's *Life of Jesus*: "Monsieur l'Évêque, you have been kind enough to send me the book you have composed, to combat the recent work, which endeavours to raise doubts upon one of the fundamental principles of our religion. I see with pleasure the energetic part you take in the defence of the Faith, and address you my sincere felicitations." Immediately the Democrats and Liberals pointed a delighted finger at the word *Monsieur*, which is the legal title of ecclesiastics, whereas of late they have been generally called *Monsieur*; while, on the other hand, the Clericals rejoiced at the public approval of the Bishop's pamphlet.

Much interest is continually excited and kept up on the important subject of education. A comparison as to morals between lay schoolmasters and clerical ones appears in the blue-book, much to the disadvantage of the latter. From January 1, 1861, to January 1, 1863, there were 19 condemnations for crimes, and 80 for misdemeanors, among 34,873 lay schools; while there were 23 for crimes, and 22 for misdemeanors, among 3531 clerical schools. This gives a very great proportion of crime to the priest-party. The attention of Government has been turned for some time past to the extremely low remuneration of village teachers, nearly 5000 schoolmistresses receiving less than 16*l.* a-year. The Minister of Public Instruction has determined to suppress the official character of the *Schoolmaster's Journal*, and apply the annual sum advanced to this paper by Government (160,000 francs), to raising the salaries of these deserving women. A recently established school of the Dominicans has been suppressed, as belonging to an illegal religious community. Public lectures, even those in the Rue de la Paix, prohibited some time since, are now being authorised; this extends to certain departmental towns as well as Paris. So much for an active minister!

Thinking men of sound judgment, irrespective of religion, feel acutely the sinking of the moral scale in everything. A review, speaking of the state of our drama, says that "it reveals a moral vacuum, and a distressing uncertainty of principle. It seems as though some mainspring were broken in the soul, and as if the heart of society did not beat as formerly. The monstrously wicked characters brought upon the stage, though they may repel, excite no surprise. We seem, in truth, to have been going down, for the last few years, ever deeper into a literary Gehenna."

The dark and dreary delusion of Spiritualism is extending its baneful influence: new magazines, pamphlets, and books, purporting to be revelations from beyond the tomb, are multiplying, and the adepts and meddlers with these lying spirits are to be found in all classes of society,—and in most of our lunatic asylums.

The Ultramontanists, on one hand, are opposing delusion to delusion, without success; and, on the other, bestirring themselves against us, sometimes to their cost. The writer had a visit from a priest a few months ago, who had decided on leaving the priesthood, without, however, embracing Protestantism, as he had not yet satisfied himself as to all its doctrines. What he was convinced of, however, was, that the system of the Romish hierarchy was one of tyranny, ruse, and deception. He had quietly applied to his ecclesiastical superiors for release from his priestly vows, but had been sent from one to another—from bishop to cardinal, and from cardinal to pope—to no purpose. He intended to marry, and wished the marriage ceremony to be performed in the Romish church. This did not at all meet the ideas of the clergy, and he was secretly conveyed to a lunatic asylum. After awhile he was enabled to give intelligence of the fact to his mother, who, after taking the legal steps necessary, rescued him. He is now beyond the frontier.

One of the provincial journals (the *Phare de la Loire*) publishes the following letter from the President of the Nantes Consistory:—

"NANTES, Dec. 9.

"Mr. Editor,—Your journal of Tuesday last mentions some young Tahitians who have passed some months at Toulon, in the establishment of the Floermel Friars, called *Toutes aides*, and who are now at Auch, in the same community. Permit me a few words on this affair, in order to enlighten the public on its true character. It is well known that these young men are the sons of chieftains placed under the protectorate of France, and that they have been sent to France and instructed at the expense of the Minister of Marine (Colonial Department). Five among them, notably the son of Queen Pomaré, are Protestants. It has been officially declared here, upon their own testimony. Since then a letter from Tahiti, communicated to me, and which comes from a perfectly reliable source, affirms, in the most express manner, the following facts:—1. On the departure of these young men from Tahiti, there was a special religious ceremony performed by the Protestant pastor, to commend them to God during their voyage and during their absence from home. 2. Their parents made the express condition that the religious instruction they should receive should be Protestant; and they even appointed one of the Paris pastors, Dr. Grandpierre, as the one who in this respect inspired them with the most confidence. The letter containing these facts has been placed before the Minister of Marine. I assume the most

complete responsibility for the above. I add, for the moment, no reflection: we are assured they (the authorities) will do justice. I merely ask, what would be said if a Protestant Government were to act thus towards Roman Catholic families, even were they Tahitian?— B. VAURIGAUD."

At Lyons the Ultramontanists quietly carried off a Protestant girl of thirteen, having persuaded her to leave her father's house. After twelve days of active police search, she was discovered in a Romish school under the direction of a priest. This priest denied having the girl; but all the children being brought forward, she was found among them, having been rebaptised on All Saints' Day. She also is rescued and with her parents. When publicity is given to such attempts, indignation is stirred up, but men have lost that vigour that grasps truth; error they see and hate, but truth they see not, or love not, for the reason given by the Holy One,—because their deeds are evil. Amid the dark moral chaos, however, minds are yearning after something to which no palpable form is yet given. "The true question of the time," says a well-known writer in one of the public journals (M. S. de Sacy) "which only yet bursts forth in distant thunder claps, but which in a short time will become the burning question, is the religious one. *Is Christianity to be, or not to be?* All the noise made about and around other more or less exploded subjects, is merely a veil thrown over this question, the most vital one of all those which are agitating the world." Even the vanguard of the Rationalists throw now and then a distressed look around them, although nothing can stop the impulse given to their headlong course. See the following confession from M. Scherer in the *Temps*: "Alas! blind pioneers toiling to overturn the past, we are doing a work we know not. We are led on by a power of which we seem at times to be the victims as well as the instruments. The terrible dialectics of which we draw out the formula crush us, as we crush others. Doubtless it is the future, the advance of society, the ideal which are becoming real by unconscious forces. We need to believe it. Woe betide us were we to doubt it. And yet in the lull of the struggle, when the thinker becomes a man again, and looks back and sees the ruins he has made, and listens to the groans he has called forth; oh, how rough and wild his path appears to him, and how willingly would he exchange the excitement of conquest for one of those sweet flowers of piety and poetry which still perfume the path of the humble!"

The humble! Those who give equal honour to the Word and to the Power of God. These are working, and God is blessing their efforts and renewing their zeal and success.

After the conference of Paris between the Free Churches, to draw closer the band of union, a conference has been held at Bonicaux between the Evangelical churches of the South-west for the same purpose. The fraternal meetings of the delegates of eight Churches bore the stamp of frankness, humi-

lity, and cordial love. The public meetings were devoted to subjects of general and high import, the Divinity of Jesus Christ, the French Vaudois, Belgian Evangelisation, Missionary Work, Spain. The evening meetings were exclusively devotional. The Lord's Supper ended the conference.

The Lyonesse fraternal meetings were held in November. Sound and stirring sermons, meeting of Young Men's Christian union, Sunday-school gathering, Evangelical Alliance meetings, all were marked with earnestness and Christian love.

Attention is being called increasingly to the necessity of supporting and adding to our Protestant schools throughout France. Progress is being made in tract writing and tract distribution. Several new churches have been opened since the autumn, the one lately built at Brest, another at Codognan, another at Salles-Montgiscard, near Orthez, another at Saint Augustin, near Royan.

The Rationalists are advertising a new French translation of the Bible.

PARIS, December, 1863.

Belgium.

THE Rev. Carr J. Glyn, Rector of Witchampton, has kindly furnished to us (*Monthly Reports of the British and Foreign Bible Society*) a brief sketch of a tour in Belgium, during which he advocated the claims of the Bible Society at several Meetings. "The friends of the Bible Society have attended a good many meetings in England, and have been greatly pleased with the attention and interest shown by the hearers, but in the Belgian Bible Meetings there are circumstances which cause them to be more peculiarly attractive, the audience being composed, to a great extent, of inquiring Roman Catholics, who, having bought a Bible or New Testament, read it, and are led to hear the good news of the Gospel, either from the excellent Protestant ministers supported by the Belgian Evangelical Society, or from the Scripture Readers, or from the passing colporteur, who speaks with intelligence and force of the great truths the Book contains. At those meetings you can trace in the countenances of the audience the deepest feeling; and when anything is said showing the value of the Bible, the assent is perceived by the motion of the head and the expression of the countenance marking pleasure. We had a full meeting at Charleroi, where the Rev. Mr. Panchaud took the chair. The Society was represented by Mr. Kirkpatrick and myself, the Rev. Mr. Durand, of Liege, and the Rev. Mr. Anet, of Brussels. The two latter gentlemen spoke most admirably of the value of the Word of God, and their deep attachment to the Bible Society, from knowing what it had done for their country, Belgium. In the case of Charleroi, in the province of Hainault, there are ten stations adjoining it, where the Gospel is freely proclaimed.

Italy.

THERE is a perfect stagnation of news, both political and religious, in Italy, at present. The Congress proposed by Napoleon was the absorbing theme about a fortnight ago, and as Italy had given in her adherence to it, the refusal of England to take part, brought down upon her all the abuse of which the Italian journalists—mediocre in every other respect—are undoubted masters. There are of course a few exceptions, but the tone of the press generally may be summed up in this idea—that England, by her refusal, has shut herself out from the *consorteria* of the nations, and has fallen from the rank of a first-rate power, never again to recover her lost standing! It is curious the two opposing parties on the Italian soil both accepting the proposal for a Congress with equal avidity, while actuated by political motives the most diametrically opposed. Italy accepts the Congress in the hope of driving *il Papa-Re* from Rome, and Austria from Venice, and then proclaiming the familiar formula—*Italia unita, libera, indipendente*. The Pope, on the other hand, accepts it eagerly, as the last chance of getting back again the Romagna, the Marches, and Umbria, wrested from the tiara by the excommunicated king of a petty subalpine territory! for it is the fashion at Rome, as in Austria, to ignore the kingdom of Italy. But steadily as the Pope keeps “the pound of flesh” in view, there is something dearer still which Pio IX. and his advisers seem to imagine as within their reach, if all the kings of Europe (most of whom are Catholic) were assembled in Congress. This is, to crush out Protestantism from all the Catholic countries of Europe; and the Pope, in his reply to Napoleon’s invitation, does not hesitate to give expression to the hope that this would be one of the results of the collective wisdom of the crowned heads of Europe.

I have lately been through a good portion of Umbria, the Marches, and Romagna, and also through a portion of the Abruzzi lying along the shores of the Adriatic, and the contrast in the comfort of the houses, the mode of farming, and the appearance of the people, is most strikingly in favour of the provinces formerly held by the Pope. The filth and wretchedness of such towns as Pescara and Ortona, now accessible by railway from Ancona, require to be seen to be believed. The population generally can neither read nor write, and this not only among the peasantry, but often among the proprietors of land. I was assured, however, by some of the engineers from Turin, who had been employed in making the railway, that the people were remarkably shrewd and of quick observation, and that in surveying and other works, they required only to have their work once pointed out to them, and they understood and remembered what was told them. I was glad to find that the Government had already established schools in all the towns and villages, and those who are spared to

visit these districts twenty years hence, will no doubt be able to report a mighty improvement. In a letter to your journal last spring, I mentioned a conversation with a cavalry officer near Capua, in which he attributed brigandage in great part to the cruel oppression of the proprietors of the soil exercised towards the peasantry, which compels many to join the robber-bands in order to sustain life. A similar testimony was borne by the civil engineers on the railway now being made through the Abruzzi, which is one of the strongholds of brigandage.

At Perugia, previously to the year 1860, there were no less than forty-six convents, all occupied by useless drones; of these no less than forty have since been suppressed by Government, and the monks drawn for the conscription are obliged to serve as others are in the army. I saw a monk in his frock, but with the military great-coat bound round his neck, marching to the railway-station at Pescara, along with about one hundred other recruits, on the way to the dépôt at Ancona.

TUSCANY, Dec. 16th, 1863.

Switzerland.

Two or three years ago an establishment was founded, called the “*Petites Écoles Industrielles*,” which has done good service. Girls are there taught all kinds of needlework, receiving a small compensation as soon as they begin to work neatly, which serves to pay for their food; or, if they live at home, to help their parents in their poverty. The articles thus made are sold in a shop set apart for this purpose, which is frequented by those who desire to uphold this good work. Of course, needlework is not the only thing these girls are taught, while a moral and religious influence is continually exercised over them.

For young needlewomen who go out to work during the day, we have also established a home, where they have lodging, fire, and light for four francs (less than three shillings) a month. Here, also, they are subjected to a kind and maternal supervision, and every effort is made to lead them into the paths of morality and piety.

Thus we strive against the inroads of the loose morals introduced by the many foreigners who come to reside in the midst of our population. A meeting has lately been convoked by several pastors, in order to take this matter into consideration. As the assembly was composed entirely of men, they were able to express themselves with great plainness on the evil they desire to combat. But the obstacles are great; and the greatest, as I have already had occasion to say, is the indulgence, or rather the complaisance of the government towards these disorders.

I regret to add that we have again failed in our efforts to elect an upright and respectable government in place of this immoral and revolutionary one now in office. Thanks to the persistent unanimity of the Catholics, they again obtained a small

majority at the November elections. We have, however, succeeded in preventing the election of Mr. Fazy, who has been for so many years the author of all our evils; and although the government is composed of his friends, his absence alone is an immense benefit.

Our intellectual and religious movement for the winter has been inaugurated by a series of lectures by Mr. Ernest Naville, on "The Heavenly Father; or the Principles of Christian Deism." We rejoiced to find again the eloquent orator whose lectures on "Eternal Life" met with such brilliant success four years ago, and of which a fourth edition has just appeared. It is probable that these last lectures will also be published.

The Consistory and the Company of Pastors have decided on the principal arrangements connected with the celebration of the anniversary of the death of Calvin. The "Etrennes Religieuses," the fifteenth volume of which has just appeared, contains the following announcement:

"We are about to celebrate an anniversary which will lead us to contemplate what a man may be when he has God for him and with him. It was on the 27th of May, 1564, that this man *went to God*, as we are told by the register of the Consistory bearing this date. We shall not be alone in celebrating this anniversary. From North to South, from the Old World and the New, millions of fellow Christians will celebrate it with us, and millions of lips will utter the name of Geneva joined to that of Calvin. May these two names be also united on our lips and in our hearts, not to deify the man, but to thank God, who has by His means made us what we are, and to renew our faith, perseverance, and courage by those memories which the name of Calvin will awaken till time shall be no more."

GENEVA, Dec. 15th, 1863.

CANTON DE VAUD.—"La Société Vaudoise des Protestants Disseminés," one of the most recently formed societies of this nature in Switzerland, has held its first public meeting at Lausanne, in the church of St. Laurent. The meeting was well attended, and highly interesting. The president, Pastor and Professor Fabre, in a style at once simple, animated and telling, gave an account of the principal labours of the committee. As a beginning, they have undertaken the French school at Fribourg, public worship in Romont, among the Protestants of Morez, and especially among the numerous Protestants speaking the German language resident in the Canton de Vaud. For these last mentioned they are about to open monthly services in the district of Aigle,—thus paving the way for the establishment of a resident pastor among the German population, numbering from 12,000 to 15,000 souls.

The Religious Tract Society of the same canton has held its usual annual meeting in the Chapelle des Terreaux. This year they have published five new tracts for adults, and reprinted eight

of the old ones. By means of the Monthly Tract Association, founded by their central agent, and which numbers not less than 1708 members, they have distributed during the year 42,880 copies of their publications in the canton. Including those distributed by the association, the society has disseminated 163,216 tracts. Ten thousand copies of its almanack, *Le Bon Messager*, have also been issued. To meet these expenses a sum of 14,434 francs has been collected.

Evening services, hitherto unknown amongst us, have been commenced since the beginning of December, in the National Church of Lausanne. It was an experiment,—but the experiment has succeeded, for the attendance is good. This has also been the case at Aigle, where similar services were opened at the same time by the new pastor, Mr. Bérard. All the friends of religious progress in the Vaudois National Church rejoice at this innovation.

In the neighbouring Canton of Berne, Madame Richard, a pious lady, who died lately at Saint Imier, has bequeathed the following legacies:—her house and furniture to found an alms-house for the aged of both sexes, and 10,000 fr. to support it at the outset; 10,000 fr. for founding an infant school in Saint Imier, and 5500 fr. to the library of this small town; 4000 fr. to the missions of Basel; 10,000 fr. to the Orphan House at Courtelary, and 4000 fr. to the Hospital of Saint Loup; and, besides several other charitable bequests, 20,000 fr. to the Hospital of Saint Imier! These works of Christian love are highly appreciated in a district where help of this kind was greatly needed.

Germany.

BAVARIA.—At the Conference held recently in Munich, by Roman Catholic Theologians, the celebrated Dr. Dollinger thus treated the disputed question of freedom of science *versus* authority:—He considered theology free in the true sense of the word—that is, delivered from the bondage of uncertainty and doubt. The Catholic theologian would answer any comparisons of the absolute want of supervision which others enjoy, in the lines of Wordsworth:—

Me this unchasten'd freedom tires,
I feel the weight of chance desires.

But, he urged, against the absolute claims of authority asserted by the Ultramontanes, we are at present in a state of transition. The old house of the schoolmen is fallen, and a new one must be built up in its place. It is no misfortune if there are two different tendencies among the theologians of Germany, if only both tendencies remain strictly scientific, and allow each other freedom of thought. This freedom is absolutely necessary for science, and theologians who would deprive others of it, on the ground of danger to the faith, act in a most short-sighted and suicidal manner. Of course, a dogmatic error, a sin against the clear universal teaching of the Church, must be retracted, and

cannot be passed over. But a mere theological error, one that belongs to the domain of science, ought to be met with scientific weapons, *and with them only*. Let it not be replied that every theological error is related more or less to dogma, and may become dangerous. That is true, but it cannot be generally applied. It would be easy to pick out sentences from classical works of dogmatic theology, for instance, from the *Summa* of St. Thomas Aquinas which, if carried out logically to their full extent might lead to dangerous errors. So, too, every hygienic fault which a man commits has some bearing on his health; but a man who called in the doctor for every slightest fault of the kind would ruin his health instead of restoring it. *Similia similibus curantur*. Against scientific faults and errors only scientific means should be employed. And let every one of us, when he passes sentence on the real or supposed errors of another, bear in mind the words of the great Christian poet—

Or tu chi se, che vuoi sedere a seranna
Per giudicar da lungi mille miglia
Con la veduta conta d'una spanna?

It may be supposed that this speech did not pass unquestioned. A protest was handed in, signed by eight names (three of the Mayence school, two of the Wurzburg school, and Professor Phillips of Vienna). A very stormy scene followed the protest.

FRANKFORT.—The Committee of the Religious Reform Society, at the head of which is Ronge, has published a circular to its members, calling them to active measures in regard to Schleswig-Holstein. It is proposed to send "patriotic preachers" who are at the head of the party of progress as field preachers—to accompany the expected volunteers, and to rouse the national spirit of the Holsteiners.

Sweden.

Renan's book has been published in two separate translations, and has been hailed with shouts of joy by almost the entire press, and a large portion of the educated classes. The publisher of one of these translations announced that in the last number would be given a preface by a clergyman in Stockholm, well known for his advanced theology. Many were induced to subscribe for the work by the desire of possessing this imputed recommendatory discourse. But to their sad disappointment, when the preface is published, it is found to contain a very severe and depreciatory critique on Renan's book, as paltry, and without any scientific foundation. Here, as elsewhere, Renan has become the instrument of causing men to read the Bible, and learn more concerning Jesus Christ.

During the last ten years, many important changes have taken place in the ecclesiastical condition of Sweden. The old Conventicle law which forbade prayer-meetings to be held when the clergyman was absent, has been abolished. People are no longer tied down to their own parish church, but may wait on the ministry and receive ordinances at the hands

of any pastor whom they prefer. "Mission-houses," that is houses for religious meetings of various kinds (for which the parish churches are either unsuitable, or are not granted) are being multiplied over the land, and institutions for missionary students, and for neglected children, as well as with other philanthropic aims, are now not uncommon. The "sacrament law," which condemns to fine and imprisonment any one other than a "clergyman" who should administer the Lord's Supper, and all who receive it at his hands, has been entirely swept away. The other still more objectionable law, which imposed on every Swedish citizen the obligation of communicating at least once a year, has also been abolished.

Denmark.

THE very unexpected decease of our popular king, Frederick VII., has suddenly placed in jeopardy the continued existence of the Danish monarchy as a composite of the several territories which have hitherto belonged to it. "The love of the people is my strength," was the motto of the late king, in adhesion to which he sacrificed his royal prerogatives, and ventured to give the Danish people a liberal constitution, a "self-government," such as no other country on the European continent possesses. But this advantage was only granted to the State, while the Church obtained no independence, but remained subordinate to the State, so that it continues even now to be governed by the organs of the latter. If it had fallen to the lot of Frederick VII., to see peaceful times, the independence of the Church and the State would probably have been consummated under him. But he did not see such times—and this made his reign, so far, a failure—not, indeed, that he was personally inclined to war, but rather because the democratic spirit of the government which he established, in its youthful overweenings, introduced an arbitrary system, which did justice only to one portion of the population, namely the Danish, but not to the German.

It was assuredly a *faux pas*, and was also noticed here as such by men like Grundtzwig, when the present ministry for Holstein and Lauenburg advised the king to require from all the civil employés, and from the ecclesiastics in Holstein a repetition of the oath of allegiance which they had already taken. The former oath was "to the king and his legitimate successors;" and whether King Christian IX. is the legitimate successor in Holstein, is just the point in dispute. In Denmark he is so, because there the succession law, newly founded on the London treaty, has received the constitutional assent of the Danish parliament. On the other hand, the administration has twice attempted to make this succession-law valid for Holstein, both by the fundamental law of the 2nd October, 1855, for the whole Danish monarchy, and by the 1st section of the fundamental law for Holstein of the 11th June, 1854. However, not only the former law, but sections 1 to 6 of the latter

were repealed by the same administration, by the Patent of the 6th of November, and so the matter was left. Hence the civil employes and the ecclesiastics in Holstein were under no obligation to take the oath that was required of them, and very few of them did take it. A large majority requested a respite, or took the oath under reservations. The friends of Missions in Lauenburg, who have hitherto given voluntary support to Ochs, have in the present conjuncture constituted themselves into a branch of the Danish Lutheran Missionary Society. We had this proceeding with satisfaction, because it paves the way for a reconciliation, independently of politics. Meantime the affairs of the Church will be at a stand-still, and our political position absorbs all interest. But we cannot resign our hope, that when once the political tempest shall have blown over, the Church will remain inwardly strengthened, and that its independence will have been achieved.

ALTONA, December 1863.

Turkey.

The following statements respecting the Missions in Western Asia, were read at the Annual Meeting of the American Board:—In West Turkey, fifty-nine persons appear to have been added during the year to the 19 churches, which now embrace a total of 477 members. Five of the churches have native pastors, one has become self-sustaining, others are nearly so, and all are coming forward in this respect, at a rate of progress which is encouraging.

"The mission to Central Turkey is much reduced in strength, and deeply feels the need of more labourers; yet it has witnessed, during the year, 'general and encouraging progress in all parts of the field,' and in some places, especially at Aintab and Oorfa, interesting works of grace. The average number of hearers, at 26 stated places of preaching on the Sabbath, is 3403. There are 1893 pupils in 48 common schools, 45 in higher schools, and 16 in theological classes, preparing for the work of the ministry. At Aintab the church, numbering 344, has already two pastors, it being expected that a second church will be organised as soon as suitable arrangements can be made. At Marash also, where there are 290 church members, it is beginning to be felt that a second church is needed. There are efficient missionary societies connected with these churches.

"One new missionary and his wife, Mr. and Mrs. Parnelle, have been sent to the Eastern Turkey Mission, making now, in that field, 9 missionaries, who have under their care 7 stations and 41 out-stations. Thirteen churches, four of which have pastors, contain 353 members; and there are, besides the pastors, 9 licensed native preachers. The total average number of hearers, at 42 stated preaching places, is 2017. Forty common schools number 1060 pupils.

"The Syria Mission has been reinforced by the sending out of two new missionaries, with their wives. The past has been a year of peace in Mount

Lebanon, under the administration of Daoud Pasha; and Syria, generally, has enjoyed more quiet than in previous years. The work of translating the Old Testament has proceeded as far as the 40th Psalm; 3600 volumes of the Scriptures, or portions of Scripture, 11,000 tracts, and 6000 religious and school-books have been issued from the depository, and the sales would have been much larger had not many of the best books been out of print. The avidity with which the Bible is now sought, and the greatly increased demand for other books from the Mission press, constitute one of the most cheering signs of the times in this field of effort.

"The Nestorian Mission has been gladdened by the arrival of Dr. Perkins, who reached Oroomiah in November last. Thirty-nine persons were admitted to the Lord's supper, as hopefully pious, during the year 1862, the whole number of such communicants, at the close of the year, being 476. Fifty-three native evangelical preachers deliver the message of life steadily at 58 different places, and some of the village congregations have been of late greatly increased and strengthened. The number of students in the male seminary of the mission, was 46, in 1862, and the theological class was one of much promise. In the seminary for girls there were 40 pupils, of whom it is said, there was never a more hopeful class of persons in the institution."

Mr. I. G. Bliss, American agent for Bible distribution, reports to the American Bible Society, that since 1840 there have been 161,000 copies of the Bible printed in Turkey, of which 54,000 were by the American Bible Society, 7000 by the Tract Society, and 100,000 by the British and Foreign Bible Society, 35,000 of the latter from American versions. The American missionaries have devoted an aggregate of sixty years' labour to the work of translation and revision, made six translations and revisions, and superintended the printing of fifty-two editions, in eight languages.

THE LEBANON.—Of the population of Mount Lebanon, consisting of 180,000 souls, some 140,000 are Christians, and 40,000 non-Christians. Of the 140,000 Christians, by far the greatest number are Maronites (Catholics), and the rest Greeks and Greek Catholics. Of the non-Christians, about 35,000 are Druses, and the remainder Metualia. There are 6000 priests amongst the Maronites, who have acquired a considerable amount of property, and founded many rich convents. Old traditions and memories cause them naturally to view the Druses with unfriendly eyes, and they are directing all their influence, which is powerful amongst their people, to the appointment of a native Maronite as governor of the Lebanon, who would be entirely under their control, and minister to their designs. They look upon Syria as a traditional refuge for Christianity, where they must be ever protected by France, the "eldest son of the Church." But it cannot be supposed that the Druses view with favour a policy that would

gradually extirpate them from their mountain-homes: nor do the other Christians of Mount Lebanon sympathise with these Maronite schemes.

BEYROUT, *December 1863.*

Persia.

Keith E. Abbott, Esq., for nearly a quarter of a century British Consul in Persia, has recently left the country with his family for England. He has ever been a firm friend and protector of our mission and its labours, and has tried most indefatigably to mitigate the hard condition of the Nestorians. Our gratitude and best wishes and prayers will follow him. His cousin, of the same name, who succeeds him, judging from his earnest efforts for the relief of the Nestorian girl, may prove a friend equally efficient and valuable to us and these suffering Christians.

Just now we are cheered by the arrival here of a member of the British Embassy at Teheran, to investigate and report in regard to the condition of the Nestorians. We earnestly pray that a British official may be permanently placed here to look after their welfare. Any measures short of that would probably be of little avail for their benefit in this remote district, where their cruel rulers and masters are so nearly independent of the provincial government at Tabreez, and equally so of the weak central government at the capital; and especially as those governments care so very little about the infliction of any amount of wrong and suffering on their Christian subjects. Indeed, the effect of any measure short of placing a consul or consular agent at Oroomiah would be likely only to incense the Mohammedans and increase their oppression of the Christians in the absence of such an official. Nothing short of the presence and personal supervision of a European, in such a land, can secure even a mitigation of their wrongs.

We are happy to meet, in the British representative sent here to investigate, an old friend, Mr. Andrew Glen, a son of the late venerable Scottish missionary, Dr. William Glen, who translated the Old Testament into the Persian language. Nothing could exceed the joy and gratitude of the Nestorians caused by the arrival of Mr. Glen. As he was passing near my house, the other day, a poor woman, clad in rags, with a huge load of thistles on her back (the locusts having devoured their grass, thistles from the hills must supply fodder for their cattle the coming winter); on being told of the object of his coming, raising her eyes and hands toward Heaven, most feelingly exclaimed, "May God bless him, and his country, and his Queen—he makes my heart glad!" It was a scene for the artist; for the poor woman may be taken as a representative of her people, with her rags and thistles, for every thistle on her back was but an emblem of the more lacerating thorns that daily pierce their bleeding hearts.

OROOMIAH, *November 1863.*

India.

BENGAL.—We are now looking forward to the time when Dr. Duff will finally leave our shores; when one of the greatest missionaries of modern times, after labouring for India, and in India, during more than thirty years, worn out by long-continued toil, will retire from the sphere upon which he has left so deep the mark of his character and usefulness. He will leave the country far better than he found it, and better for the efforts he has made for its improvement. Dr. Duff returned to Calcutta a week ago, having paid a brief visit to Singapore and China, to Ceylon, Bombay and Madras, during his absence from our rainy season. Even a cursory view of Chinese matters led him at once to the conclusion that, in the general impression made upon the people at large by English life, English civilisation and Christianity, China stands many years behind the position we have already attained in India; while in the perfect stillness of all life in Java and the Dutch islands, in the utter want of all activity in their intellectual, commercial and political world, he recognised the state of things which was universal in India at the end of last century. One thing he observed at Hong Kong with profound satisfaction,—the steady progress of Dr. Legge's translation of the Chinese Classics. Knowing the great value of the modern republication of the Hindu Shastres, both in the Sanskrit and English languages; remembering that every new effort to make those Shastres accessible to their votaries has only exposed new error, and been destructive of their authority, he has felt that in China, too, to give both missionaries and people full access to the great books of religious authority on which modern belief rests, can only tend to render errors clear, and show the need of a revelation really sent from heaven. He is anxious therefore to see Dr. Legge set free as far as possible from the routine of missionary work, in order to devote his time, scholarship and experience to the completion of his work. You are aware that it is to be published in seven volumes, or rather in ten, and that of these only two have appeared, including the *Analects of Confucius* and the *works of Mencius*. A very large proportion of the great plan, therefore, has still to be carried into effect. You will be sorry to hear that Dr. Duff, though better in health, is still far from strong. He proposes to leave for the Cape and England by the *Hotspur*, Captain Toynbee, and will sail from Calcutta about Christmas. Amongst other plans for giving him honour on his departure, the Calcutta Missionary Conference will hold a special meeting, and present him with an address.

The proposal already mentioned in your columns—to erect in the city a permanent memorial of his great services—is now being actively carried out. A large and influential committee has been established, of which the Bishop of Calcutta is chairman, and one of the judges of the High Court,

the Honourable W. Seton-Karr, vice-chairman, and which includes men of all ranks of society and in all kinds of position; officials and non-officials, merchants and missionaries, Christians and Mohammedans, Hindus and Parsees, all actuated by one desire to secure for this city a suitable memorial of one who has contributed so largely to the enlightenment and Christianisation of the community in which he has long lived. After considerable discussion, at a meeting held at the bishop's palace, to consider the best mode of doing honour to Dr. Duff, it was resolved:—"That the memorial to Dr. Duff be a HALL to be erected near the new buildings for the University and Presidency College, to be devoted to meetings and lectures on Christian subjects, and to philanthropic and benevolent objects of a cognate character; the purposes to which it is to be applied to be always determined by the authority of five trustees, nominated in the first instance by Dr. Duff and afterwards self-elected, according to rules laid down by him; and that in these trustees the property shall be vested."

Last week the Bishop of Calcutta held the usual visitation services, and delivered to the clergy a charge of unusual weight and power. About fifty clergy were present in St. Paul's Cathedral on the occasion. Reviewing the position of the clergy in relation to two important elements in Indian society, the masses of common soldiers and the East Indian population, the Bishop urged upon them all not only to preach fully and faithfully evangelical truth in all its length and breadth, but by educational schemes and by various social helps to seek to save the souls of these classes from the special dangers in which they are involved: and he specially recommended them not to be afraid of the fervour of prayer meetings, if the simple earnestness of pious soldiers gave utterance in extempore petitions to confessions of experience not usually found in the calm and dignified language of a settled liturgy. In pointing out to the missionaries the present aspects of their labour, as affecting specially both the highest and the lowest classes of the native Indian community, he reminded them that while the Church of England had won large conquests in Tinnevely, the Lutheran missionaries from Germany had been greatly blessed among the Coles, and Dr. Judson and his colleagues among the Karens of Burmah: and turning to the educated classes of the great cities, especially of Calcutta, he paid a touching and affectionate tribute to the character of Dr. Duff, and the greatness of the usefulness with which he had been honoured. He concluded the charge with an able discussion of the questions now before the world in liturgical revision, and on the evidences for the Christian faith. The whole charge was not only deeply evangelical, but able, scholarly, and large-hearted. As the Bishop is just leaving Calcutta to visit his colleagues in Bombay, Madras, and Colombo, the charge will not be published for some months to come.

What a strange history North India has passed through during the last few years! What a wonderful illustration has been given of old Jewish history in God's recent dealings with the people! All the forms of penalty and pain with which He was accustomed to chastise the chosen seed have fallen also here. First came mutiny, massacre, and war: then the appalling famine; then followed pestilence, cholera, and fever, devastating vast districts; next came floods; and this year vast armies of locusts have swept along the country, threatening to devour and destroy its produce altogether. In July, 1862, they appeared in Scinde, and travelled up the Indus to Mooltan, and thence north to Rawul Pindce. But the authorities attacked them vigorously: the natives gathered in gangs, and they were buried and burned by millions. Tons of eggs were destroyed, for which large rewards were paid. Ninety-five billions of young locusts were destroyed. Large numbers of their eggs, however, were hatched, and the swarms proceeded eastward in the spring of 1863. One enormous army pounced upon Colonel Money's tea estate in Kumaon. Others passed on to Central India, and thence moved north-east to Behar; at Arrah they "first appeared at sunrise like vast rolling clouds, stretching like a firmament for six miles, and towering like great waterspouts up to heaven." Still eastward they moved on to Jessore, and have just reached the district of Dacca. It is surprising, on the whole, how small is the extent of damage they have inflicted, and how greatly the kind providence of God has averted the calamities which their presence so frequently brings. When thus His judgments—as well as His mercies—are abroad in the earth, may the inhabitants thereof learn righteousness.

CALCUTTA, November 9th, 1863.

MADRAS. — The Mission of the Church of Scotland has recently had pleasing evidence of success in its efforts among the rural population. Forty-one native converts were baptised at Velloor in the early part of September. The rite was administered by the Rev. Mr. Macfarlane, who went down from Madras expressly for that purpose. The converts came from a neighbouring village, where there are about thirty inquirers more who remain under probation. These results are due, under God's blessing, to the labours of the Rev. Joseph David, native licentiate, who has been stationed in that neighbourhood for the past three years.

MADRAS, Nov. 1863.

PUNJAB. — Since my last the report of the Punjab Missionary Conference has made its appearance. It is a very neat octavo volume of 400 pages, well printed, well arranged, and complete in every way. It commences with an appropriate preface by Colonel Lake, and ends with four pages of admirable concluding remarks by Mr. McLeod. To those who had the privilege of being present at the Conference

the volume will recall most vividly all that passed, while those at a distance will gather from it a very correct idea of the proceedings. For the latter class it will be the most valuable and attractive, as it will possess for them the additional charms of novelty and lucidity of arrangement. The Essays are published complete—just as they were read; the discussions are reported as accurately as circumstances would allow. You must remember we have no professional shorthand writers in the Punjab; I doubt if there be one in all India. The compilation committee was chiefly indebted to the shorthand notes of a missionary, and the emendations of the speakers themselves, for the record of the proceedings. But I need not say any more about this interesting report, as so many of your readers will see it for themselves.

An effort is being made to do some good among the Europeans attached to the railway in Lahore. They are rapidly increasing in number. They belong chiefly to the working-men class at home. They came out here for a term of years, and if steady they may do well; but if not, as is too frequently the case, they fall into manifold temptations, and become a burden to themselves and to the country. Intemperance prevails among them to an alarming extent. They are well paid, but they spend almost every farthing they have, and run deeply into debt besides, to obtain the most expensive foreign brandy. They have many trials to bear in this strange land. They are but little cared for: and it is often not to be wondered at, however much it is to be regretted, that they yield themselves up entirely to their animal appetites. An institute is being built for them, which will, I trust, be a great blessing to them. Not a drop of liquor is to be sold or consumed in it. Many of the gentlemen of the station will be glad to aid in the good work, by giving lectures and affording other assistance. In the meantime an attempt is being made to interest the minds of the men, and save their souls, by holding a prayer-meeting with them on Saturday nights. They seem to like the idea, and it may lead to great good among them.

PUNJAB, November, 1863.

ORISSA.—The Orissa Baptist Mission has been forty-one years in existence, and numbers eight European missionaries, besides a missionary printer, and a staff of catechists, preachers, and colporteurs. We notice with pleasure that a new edition of the Orissa New Testament has been completed, and 46,000 tracts have been ordered to be printed. Perhaps the most important event of the past year in connection with this Mission has been the establishment of a mission to the Khonds—a barbarous race occupying the highlands near Russelcondah. It appears that the foot of him who carries the Gospel of peace had never before entered that district.

ORISSA, October, 1863.

Ceylon.

THE Rev. R. Spence Hardy's new work has just been issued from the Wesleyan Mission Press. The title is "The Sacred Books of the Buddhists compared with the History of Modern Science." Considerable excitement having prevailed among the natives on learning that a bishop had attacked the Pentateuch, Mr. Hardy proves to them, from a variety of interesting particulars, that the method which has signally failed when used against the Holy Scriptures, is absolutely fatal to the claims of the books attributed to Buddha. The work is in English, but a Singhalese edition is in preparation. It is written in a popular style, and, with God's blessing, cannot fail to be widely useful.

COLOMBO, November, 1863.

China.

THE Hong-Kong and Lilong stations of the Basel Missionary Society are going on successfully. The community at Lilong now comprises 102 members. The school for heathen lads numbers already 102 pupils. The small catechetical school, at which six pupils were brought up, has already sent the first of them to Basel. His mother and bride let the young man depart with regret, but with resignation. The congregation at Hong-Kong has increased by six souls. At this station a girls' school has also been opened, which already comprises ten pupils. The establishment of a parish school is in progress. Through the services of Tshong-hin, the Gospel has been widely extended in Tshong-lok and the surrounding country. The Basel missionary, Winnes, baptised last spring as many as 100 Chinamen. Unhappily Tshong-hin, whose example operated so beneficially on others, has since then injured his own soul. In consequence of the sickness of his wife, he took another woman into his house, and has consequently been excluded from the Christian community.

Sumatra.

The Rhenish mission here continues to encounter many afflictions. The missionaries Heine and Van Asselt were long ill, and Klammer and Denninger did not escape domestic bereavements. The newly-erected mission house in Acte Samla has been shattered by an earthquake. At the Sipirul station the mission-house has been completed and consecrated. The missionaries Heine and Van Asselt have penetrated to Silindong and Sipaholan, where no European had previously trodden. They have addressed assemblies of 7000 men and women. Their appearance and their preaching produced a great commotion in the thickly-peopled valleys of the mountainous country.

Borneo.

THE following is an extract of a letter, dated Sept. 23, from Bishop M'Dougall, Labuan :—"I made the voyage hence to Lindu (above sixty miles) in the new mission life-boat from Singapore. She turns out all I could wish; and much indeed am I obliged by the kindness of those who enabled me to get her. She is teak built, coppered, and copper-fastened, and a good sailer. She made the voyage from Singapore to Sarawak in three days and a few hours, which is nearly as quick as the steamer. On Sept. 2nd, I consecrated the new church at Lindu. It was a very interesting service to me, to dedicate a permanent church, filled with Dyaks, some seventy-five of whom are already baptised, in the place where about fifteen years before I first visited a heathen, warlike, head-taking tribe. I administered Holy Communion to thirty-six communicants, confirmed eleven, and baptised seven, after the consecration."

Australia.

VICTORIA.—The annual meeting of the General Assembly of the Presbyterian Church of Victoria is to be held on the 5th November, and part of the business to be transacted will be the consideration of overtures from the two small outlying sections of that body for amalgamation with the Assembly. There is little doubt that these overtures will be unanimously accepted; and thus the last remaining divisions in the Presbyterian Church will be healed.

The Church of England here is busy raising an Episcopal Endowment Fund. Bishop Percy is still in England, and he writes that one gentleman (Mr. Mackinnon, a proprietor of the *Argus* newspaper) has offered him a donation of 500*l.* towards the fund. Some changes have recently occurred in the locations of episcopal ministers, and some fresh arrivals have added to the strength of the Church. Amongst others, there have arrived the Rev. G. P. Despard, recently a missionary in Patagonia, and the Rev. W. Fellows, brother of the present Postmaster-General. Both these gentlemen were at once appointed to appropriate spheres of labour on their arrival.

The Wesleyan Methodists have just erected a handsome new church at Sandhurst, the capital of our principal gold fields.

In the region of politics, the one event of the past month has been the extraordinary and universal declaration of the colonists against the proposal of the Home Government to extend transportation to Western Australia. As the home journals have been occupied with this subject, it is only needful to say here, that it is impossible to overstate the strength of the public feeling respecting this proposal.

MELBOURNE, October 26th, 1863.

NEW SOUTH WALES.—Among the prominent events of the month in Sydney are the defeat and resignation of the Cowper Cabinet, the formation of

a new ministry, and, as a result, the reopening of the question of State aid to religion. No sooner had the late ministry resigned than a meeting of those members of the Assembly who are in favour of the payment of ministers of religion out of the public treasury was held, and a resolution adopted that they would not support the Government unless they would bring in a bill to appropriate the proceeds of the so-called Church and School lands to the purposes of religion and education. They agreed to leave the discussion of the question of direct support to religion from the public treasury till the next general election, when they are confident that the country will give them a majority.

There has been another attempt on the part of several sections of the Presbyterian Church to establish a Presbyterian Union, and there is some probability of success.

The missionary barque, John Williams, left Sydney for the Islands on Saturday, the 26th of September, taking with her as passengers the Revs. Dr. Turner, W. A. Murray, Whitmee, King, and Mills, with their wives. A large number of friends accompanied the mission party down the harbour.

SYDNEY, October, 1863.

Samoa.

I WAS five weeks in making my tour round Upolu this year. The work of God is still advancing in many places on the island. Congregations from 50 to 300 were easily gathered, and the tone of our people's piety is improving. We held our yearly Faatasiga in the beginning of last month, at Satupaitea. It lasted six days, but my family and I were away from home eleven days. The review of the past year's labour was encouraging on the whole, though not equally so in every department. One Catechist was deposed for want of ability, and another has removed to the Friendly Islands, being no longer able to do full work. One teacher has retired on account of ill health, and four local preachers cease to take appointments for the same reason. Only one has had to be put down for immorality: viz., for smashing a canoe to pieces in grief on account of the wickedness of a child. But four new teachers and eight local preachers were fully received, after the usual examinations. Seven young brethren were also admitted on trial. Four local preachers have died during the year, one of whom was drowned between Manono and Apolima, in returning to Savaii, from our last Faatasiga.

South Africa.

A meeting has been held in Durban (Natal) on the subject of the traffic in women among the Zulu Kafirs of Natal. It was stated at the meeting that Kafir girls, when they reach a marriageable age, are sold by their fathers, whether they will or not, to the "man who offers for their persons the largest

number of the fattest cows." Mr. Lindley, an American missionary, said that when he first came to the country there was a scarcity of men and plenty of women. In consequence the price was low, about eight or ten head of cattle. Now, after twenty-five years of peace, the equality of sexes was restored, and the price was just doubled. The consequence was that young men could only buy after a long time, while old men with plenty of wives and cattle, and yearly selling their own grown-up daughters, could almost always outbid them; at this the hearts of the young girls altogether revolted, and they suffered the greatest cruelty in consequence of their endeavours to escape such unnatural connections. It was stated that very recently a Kafir girl died from the effects of torture applied by her father (burning), occasioned by her resistance; but that the law is such that the man could not be punished. Nor can the English magistrate shelter or protect a Kafir girl fleeing from her home, but must give her up to her father and the purchaser. When Kafirs professing Christianity are married by English clergymen, without purchase of the wife, Kafirs regard the marriage as void and criminal, and on the death of the husband the nearest male relative claims the widow and her children, and has the right to dispose of them. Considering these things to be repugnant to the principles of humanity recognised throughout the civilized world, the meeting agreed upon a memorial, to be addressed to the Governor, praying for a Bill to be passed for confirming marriages of Kafirs celebrated by clergymen, and for prohibiting the traffic in women after a certain date to be fixed.

PIETERMARITZBURG, Oct., 1863.

United States.

THE Thanksgiving Day, designated by the President of the United States, was observed on Thursday, November 26. The authority of the Governors of the States and of the mayors of our cities, was added to that of the general government, in recommending the proper observance of the day. The practice of setting apart a day for special thanksgiving to God, at the conclusion of the harvest, for the mercies of the expiring year, is one of long standing. But this is the first occasion in the history of our nation when the recommendation has emanated from the President.

I have before me the substance of the discourses delivered by nearly a dozen prominent clergymen of the city—not only orthodox, but also Universalist, Unitarian and Jewish. The most characteristic feature in these utterances of men of such varied tenets, was the stress laid upon the gratitude we owe for the prospect of the speedy destruction of the institution of slavery.

I trust that the practical fruits of this season of special thanksgiving have not been, and will not be small. Never before, probably, were the charitable

institutions so kindly remembered. The inmates of the Home for the Friendless, the Home for Little Wanderers, the Home for the Children of Sick and Wounded Soldiers, the Newsboys' Home, the Five Points' Mission, and many other institutions, will long recollect the day. In the churches, generally, a collection was taken up—the amount of which we cannot state as yet, but it must have been very large—for the sick and wounded soldiers. The medium of the disbursement is the Sanitary or the Christian Commission.

The cause of education is far from being neglected in the United States at the present time, in spite of the distressing civil war that still rages. Within the limits of the Northern States, the institutions of learning, from the common school up to the colleges and professional schools, have, for the most part, been sustained with little or no diminution in the numbers of their instructors, or of their students.

On the whole, our educational system continues to operate well even during these war times; and the annual cyclopædia for the last year, just published, states that upwards of four and a half millions of children are, or were a few months since, in attendance upon the common schools of the loyal States, or one in four of the entire population; and nearly five and a quarter millions of children in the United States were, at that time, scholars in these public schools. If we add the youth in private schools, and in the higher schools, colleges, and professional institutions, we have an aggregate of little less than six millions of our people who are receiving more or less thorough instruction. The same writer that makes these estimates informs us, that the amount annually expended for educational purposes does not fall short of fifty-three million dollars.

Within a few days, that venerable institution which has, during the past century and more, sent out so many graduates to benefit the country by their learning and piety,—Princeton College,—has received a benefaction from a single liberal man of wealth, of 30,000 dollars to endow the professorship of physical geography and geology.

I am informed by valued acquaintances belonging to the "Society of Friends," that I did them unintentional injustice by connecting them with those denominations opposed to war on conscientious principles that have consented to, or advised the payment of the three hundred dollars as commutation-money. The statement was based upon what was deemed by me entirely reliable information, but which proves to be of an opposite character. I am happy to correct this mistake, and to say that the Friends, although contributing with the greatest readiness to the support of the Government in every way which they regard as lawful and right, have, to employ the words of a gentleman who has full knowledge of their views and actions in regard to the subject referred to, exhibited "no acquiescence of the kind named."

NEW YORK, December, 1863.

NEW BOOKS

BEARING ON CHRISTIAN WORK.

It must be felt to be a curious index of the feeling of this country towards German theology that a book like this by Ebrard*—a full and masterly criticism of the Four Gospels and their sceptical assailants—has only now been translated, thirteen years after it received the last careful touches from the hand of its author. Thirteen years ago the tide of scepticism was flowing steadily in; any one who looked below the surface of religious thought must have seen that; the views of Strauss were no secret even to our intelligent artisans, and most students of Christian literature knew of the school of Baur. A book which contains a refutation of that school, which shows the helplessness of any negative criticism of the Gospels, which anticipates for us the sceptical assaults that have been hinted by Colenso and led on by Renan, would surely have been valuable at that time. Neander's *Life of Jesus* did make its way: but this more scientific and far more thorough work was carefully avoided. It was, no doubt, suspected that the proposed remedy, being German, would be almost as bad as the disease. As late as this year so well-read a scholar as Bishop O'Brien has found it necessary to put out an elaborate defence of the reading of German divines. It was hoped, perhaps, to prevent the spread of contagion by ignoring all notice of the plague. But, had we been less self-sufficient, isolated ourselves less from the Christian literature of other countries, been more manfully confident in the truth, we should have been spared much of the evil of the present wide-spread doubt, much of the rash, and flippant, and hurtful fluency of reply. Had they been earlier put into people's hands, Ebrard's book and others would have done more service. There is, unhappily, much for them to do. The *Gospel History* is a thoroughly positive argument: its aim is to establish the right criticism and the accuracy of the Evangelic writings, and by this to meet the modern attacks with the utmost advantage. The sneer or conceit that those who disbelieve the Gospels have the advantage of studying them without bias is easily disposed of. If it means that there should be an absence of critical and historical assumption, then, of course, "the writings, together with their contents, necessarily come within the scope of the same *historical criticism* as every other monument of history. But if it be really intended that the mind should be kept free from *religious*

bias, such freedom as this is impossible. Every man necessarily assumes a religious attitude of some kind, either positive or negative. He either believes in a living God, or in an unconscious process. He either feels a need of redemption, based upon the fear of God; or he has no such feeling, because he does not charge himself with sin. *Tertium non datur*. Now it is nothing but superstition to pretend that a *positive* religious attitude exerts a decisive influence upon criticism, but not a *negative*. It is only to the man who feels his need of redemption that the fact of redemption can possibly be clear; to every other man it will be sure to present itself in a distorted form. Hence a proper *religious bias* will tend rather to give freedom to the mind." The spirit in which the book is undertaken is as clearly stated. "We do not approach the Gospel history spy-glass in hand, that we may gain renown by the discovery of fresh discoveries and follies, but with a clear and open eye prepared to do honour to the good, and beautiful, and glorious, wherever we may find them; and not intending to lay aside good opinions, till we are convinced of the opposite. *We shall yield ourselves up to the moulding influences of the Gospels*, live in them, and by a thorough personal appropriation command a more perfect insight into the unity, beauty, and depth of the Gospel history." The method pursued is, first to criticise the writings, the form of the Gospel history; and then to criticise the facts, beginning with a representation of the facts as they are derived from the various accounts, and "showing psychologically and exegetically that on the supposition that the facts M happened, it was possible that the accounts M', M'', M''', should arise without any of them containing error. The positive exhibition of the state of the facts will contain in itself all necessary refutations." From this the author proceeds in the latter part of his work to refute the various negative hypotheses concerning the origin of the Gospels, and establish a positive criticism, to do which the Acts of the Apostles are subjected to the same rigorous tests as the four Evangelists. The book is therefore a profound, and exhaustive, and often subtle criticism of the historical writings of the New Testament; and those who feel the value of such criticism at present will need no inducement to study Ebrard for themselves. The objections that may be taken to some of his positions; to the clairvoyant spirit (of which Tholuck speaks more than once) in which he constructs some portions of his theory; do not in the least affect the force of his argument: and his refutation of Strauss is among the most brilliant efforts of

* *The Gospel History: a Compendium of Investigations in support of the Historical Character of the Four Gospels.* By Dr. J. H. A. EBRARD, Professor of Theology in the University of Erlangen. Translated by JAMES MARTIN. Revised and edited by A. B. BRUCE. 8vo. pp. 602. Edinburgh: T. & T. Clark. 1863.

modern apologetics. He is a sturdy, vigorous, facile writer, one of the most productive of theologians, too productive, perhaps, to be always careful, too facile to be condensed. But he has spent much pains upon this treatise which he was specially adapted to write; it has the benefit of his careful revision; the translation is smooth, and Mr. Bruce's editing of the English edition is an excellent service both to the author and his English readers. Messrs. Clark deserve the thanks and co-operation of all intelligent Christian people for the vigour and judgment with which they are pursuing their translations from the German. It would be important if they took up more Old Testament criticism, of which modern German theology furnishes so many brilliant examples, English theology so few. The proposed *Handbook*, by Keil and Delitzsch, is a good beginning; but there is also great want of some scholarly and capable work on Genesis, abreast of modern science and philology, and nothing would be more serviceable than the last edition of Delitzsch's fine monograph.

The *Foundations of our Faith** occupy another important region of apologetics. Gess, Riggenbach, Auberlen, Stähelin, and other known theologians of South Germany arranged to deliver at Basle a course of ten fortnightly lectures on the subjects presented in the Apostles' Creed. The audience was exclusively composed of men; and the lectures are clear, searching, and manly. Those who delivered them felt that there were many men beset by doubts, perplexed by questions with which the teaching of the pulpit failed to grapple; they recognised at once that a doubter was not necessarily an enemy to Christ; that there was such a thing as honest and painful doubt; that the spirit of the times and the rapid strides of science were likely to breed it. One of them, at least, had known such dark and bitter doubt himself. They resolved to meet it; to save those who might be "uncertain, restless, and unhappy." It was a righteous and Christian resolve, and carried out in a spirit and with an ability which those who take up this volume will appreciate. You must not imagine, they said, that we can take your convictions by storm; all we can do is, attest an inward experience of the truth of God's Word; adduce proofs of it; give a rational explanation of it; and invite all to examine it theoretically and experimentally for themselves. The lectures embrace such subjects as *Faith, Nature or God? Sin, The Person of Christ, The Atonement, The Resurrection, The Holy Spirit, Justification, and The Future*. It is peculiarly a book for the times; emphatically one of the bestbooks to put into the hands of a thoughtful man in doubt; one which contains a full and scientific and most Christian answer to the spirit of such works

as the *Essays and Reviews*. The translation is free from the faults of translations, and in its union of easy natural English with faithful rendering, leaves nothing to be desired.

A COMMENTARY ON GENESIS* will be eagerly turned to at present. Professor Murphy's work is unobtrusive. There is no parade of research; no professed examination of the results of modern criticism; little effort to grapple with scientific and speculative difficulties, "since many of great magnitude have disappeared in the mere process of interpretation;" there is no list of authorities; few authors are referred to; there is no history of previous interpretation, and the formation of an improved text is not within the scope of the work. It is a quiet, plain, sensible inquiry into the meaning of the book; modest and unaffected, and perfectly clear in style. It contains many excellent homiletic hints, and will be gratefully consulted by simple and intelligent readers of the Bible, who will find in it the fruit of much reflection and research. The entire Mosaic authorship is maintained: "the variety of style being no more than the same author might display." The new translation is a prominent feature; it is a revision of the authorised version, in which that version is never altered but with hesitation; yet, at least so much that the writer hopes he has thrown considerable light on the meaning of the book.

Among recent volumes of sermons, the first place in interest must be assigned to the *Forty Days after Our Lord's Resurrection*.† Dr. Hanna's previous volume obtained for him such a notable and deserved popularity that most persons will be anxious to read the second. It is a period of our Lord's history that presents less scope for the pulpit, and is fully as much beset with difficulty as the story of the Passion; but it is not too much to say that it has been invested with as deep and powerful an interest, and those who may be the most weary of sermons will find a freshness and graphic and artistic skill in these that will make them delighted readers. As sermons they occupy a distinct place of their own. They are among those,—healthy, broad, and sympathetic in tone, frank and manly in statement, and thoughtful in conception, that redeem the modern pulpit from the too sweeping charge of inefficiency; while in that not over large class they maintain their individuality. The language is pure and unaffected; the rhetoric subdued; there is an absence of any effort or trick of oratory, with, at the same time, that sense of Christian culture and perfect fitness of expression, that quiet mastery over the subject and power to present it in its own light that, to educated minds, make the most impressive oratory. The analysis of character is even

* *The Foundations of our Faith: Ten Papers read before a mixed audience of Men.* By Professors AUERLEN, GESS, and others. Cr. 8vo. pp. 280. London: Strahan & Co. 1863.

* *A Critical and Exegetical Commentary on the Book of Genesis: with a new Translation.* By JAMES MURPHY, LL.D., Professor of Hebrew, Belfast. 8vo., pp. xii., 591. Edinburgh: T. & T. Clark. 1863.

† *The Forty Days after our Lord's Resurrection.* By the Rev. WILLIAM HANNA, LL.D. Cr. 8vo., pp. xix., 271. Edinburgh: Edmonston & Douglas. 1863.

more skilfully handled than before, and the sermons on *Emmaus*, *Thomas*, and *Peter and John*, are excellent examples. Dr. Hanna mentions that these two volumes have been ventured as an experiment; that he wished to try whether the life of our Lord could be so told from the pulpit, that it would embrace the results of later criticism. The experiment could not have been committed to abler hands, nor could the success be more unequivocal. And if the narrative be continued in the same form, it will be one of the most important services that the pulpit can render, and one of the likeliest means to extend pulpit influence. The preface to the volume is full of interest from its personal recollections of Palestine, and its criticism, slight but suggestive, of M. Renan. Mr. Kingsley's *Gospel of the Pentateuch*,* will be read with curiosity, and to the surprise of many, by whom he has been classed in the bulk with the Rationalists of the day. It is a vigorous defence of the Pentateuch against the assault of Bishop Colenso, a defence into which Mr. Kingsley flings himself with all his heart. His judgment of the Bishop is severe. He was shocked at the appearance of a book which is neither rational nor reverent. It was altogether negative; it was possessed by the fanaticism of disbelief. The tendency of modern criticism is to assert that Scripture is inspired by the spirit of man; between which and the Scripture assertion that it is inspired by the Spirit of God, Mr. Kingsley truly says that the difference is infinite and incalculable. "In the power of man to find out God I will never believe. The religious sentiment, or God-consciousness so much talked of now-a-days, seems to me a faculty not to be depended on; as fallible and corrupt as any other part of human nature. . . . I have tried to write a few plain sermons, telling plain people what they will find in the Pentateuch, in spite of all present doubts. I have told them that they will find in the Bible, and in no other ancient book, that living, working God, whom their reason and conscience demand; and that they will find He is none other than Jesus Christ our Lord." In this spirit Mr. Kingsley preaches some as excellent sermons as he ever wrote, and less marked than others by his peculiarities of thought, and singularities of doctrine. It is probable they will reach and benefit a class who are not touched by the ordinary controversy on the subject. Mr. Boyd's *Graver Thoughts*, have been welcomed by so many minds, that it is not surprising he has produced a second series.† He is among the most popular of our essayists, and he bids fair to become one of the most popular of pulpit authors. There are seventeen Sermons through which the recognisable voice of the Country Parson speaks for his Master. They are excellent

reading, in which the quiet thoughtfulness and easy power of the essayist dominates over the preacher addressing his congregation. Yet they are also full of warm and eloquent appeals. They are sermons to be read with care, and by their happy facility of illustration, much more by their human feeling, and the truth of their human experience, they are sure to win their way to a very wide circle of readers. Mr. Evans's *Sermons** are of a different stamp. They are a series of most simple and impressive appeals from a man of the spirit of Cecil. They are full of evangelical truth, stated in the clearest way, without attempt at ornament, or at anything, but directly pressing the claim of the Gospel upon the heart. They contain many statements of old truths strikingly put, and that which is never old, nor out of place, the rich teaching of a life which is hid with Christ in God.

UNDER the ambiguous title of *The Wisdom of our Fathers*,† the Tract Society has republished some sermons by Archbishop Leighton. It is a well-meant effort to extend acquaintance with the writings of one of the purest, wisest, and sweetest-tongued of Christian teachers—better meant than executed. No mention is made in the preface of the excellent edition of Pearson, and credit seems taken for doing much that is already done there. A memoir that starts with—"One of the most remarkable discoveries of modern science is the fact that hurricanes revolve round a centre of perfect calm"—is not likely to attract most readers farther. And the selection itself is one that omits many of the choicest sermons while inserting the inferior expositions of the 32nd and 130th Psalms. Leighton's writings have never received that place in general reading that they hold in general estimation. Compared to the devotional books that issue from the modern press, they are as a sovereign to a handful of pence. But though there is no Christian with any depth of feeling that will not be grateful for them, though they are unsurpassed for their devout and profound insight into divine truth and their marvellous unfolding of the beauty of spiritual life, they have fallen into a singular obscurity. For the sake of Christian readers of every class, we trust that this experiment will succeed, and that another selection from Leighton will soon follow the present. The Tract Society have also issued another of the admirable manuals by which they have been laying young readers and all who have little access to books, under deep obligation. *Ancient Egypt*‡ is carefully

* *The Gospel of the Pentateuch: a set of Parish Sermons.* By the Rev. C. KINGSLEY. Pp. xviii., 235. London: Parker. 1863.

† *Counsel and Comfort spoken from a City Pulpit.* By the Author of "The Recreations of a Country Parson." Cr. 8vo. pp. viii. 304. London: Strahan & Co. 1863.

* *Sermons by the late Rev. J. Harrington Evans. From the Original Notes.* Edited by his Widow. Post 8vo. pp. 283. London: Nisbet. 1863.

† *The Wisdom of our Fathers, Selections from the Miscellaneous Works of Archbishop Leighton.* Post 8vo. pp. xxviii. 275. London: Religious Tract Society. 1863.

‡ *Ancient Egypt: its Antiquities, Religion, and History, to the close of the Old Testament Period.* By the Rev. GEORGE TREVOR, M.A., Canon of York. 16mo pp. xxiv. 336. London: Religious Tract Society. 1863.

compiled, pleasantly written, and abundantly illustrated. The physical geography of the country, its monuments, its primitive worship, government, and social life are well described. The position it occupies in and to the Bible receives fair and candid treatment; and the concluding chapters condense the history of the Pharaohs without any sacrifice to the clearness of narration.

The stories of the Society are scarcely so successful.* Good story-writing is one of the rarest gifts, rarer still when it is for children; and good Christian stories are the rarest of all. Those who write them seldom seem at home in their work; their characters are unreal; their dialogues are never to be heard out of their own books; their plot has the stiffness and uniformity of a puppet-show; and the story is often so thin a veil thrown over a sermon, that the sermon would be more readable without it. Occasionally a tale appears in which some Christian truth is skilfully developed and characters are skilfully drawn; but the event is so rare that it marks an epoch. And yet the number of religious stories must be very considerable. Every month throws out one or two dozen to find their way into hundreds of Christian homes, and, through the Sunday-school, into homes that are not Christian. But the influence of these stories will be comparatively small as long as the power of story-telling is on the side of the ordinary novel. It might be one of the greatest moments. There is no reason why a tale should not be as powerfully, truly, and artistically told to Christians, as to those who are not; and if it is found that children must have stories, let them be good, although they should be few. It is a department of Christian literature that cannot be too jealously watched. Parents may not have the time, nor perhaps the skill, to sift their children's literature; if they did sift it, they would find much reason to be dissatisfied with the average run of well-meaning story-books. *The Story of a City Arab* is a reprint from the *Leisure Hour*. The author modestly says of it that it might, without violence, be considered a parable as much as a story. It is a kindly effort to show the state of the degraded poor, and a tribute to the brave men and women who have gone in for their rescue. "The materials of which it is formed are, in all essential particulars, true;" and they have been put together with ability. There is considerable vitality and colour in the book, and an effort to be true to nature, for which apology is pleaded in the preface. *The Weed with an Ill Name*, is a slight sketch by the same hand. In *Helen Maurice* there is nothing noticeable, unless it be the bad taste of an illustration, representing the faces of a family group that

has just knelt in prayer. *Steps in the Dark** is of a higher class, and will sustain the reputation of its well-known publishers. There is scarcely an attempt at a plot, though there is a lively interest throughout. Two young girls are sent to a French school, where one of them is won over reluctantly to the Romish Church, and marries a gambler, who ruins and deserts her. The steps by which she is brought to Christ, the struggle between her sister-in-law and Monsieur l'Abbé, and the quiet growth of her sister into a true Christian woman, are the chief points of a clear and sensible tale. *Busy Hands and Patient Hearts*† will be a welcome Christmas and New Year's gift for more than one season. Nieritz is one of the happiest of children's story-tellers in Germany, and the *Blind Boy of Dresden* is one of his happiest tales. The gay binding and dainty paper are worthy of the book, which has been translated with much spirit. *The Chronicles of the Schönberg Cotta Family*,‡ also carry us to Germany in the pleasantest way. The ability that marked the *Tales of Christian Life* and other simple sketches have been here used to much higher purpose. The time of the story is that of the Reformation, and the central figure is Luther, round the story of whose life various characters are skilfully grouped. The writer has carefully studied the period, and caught its spirit: and the result is a book so accurate and painstaking in its details, that it surrounds the reader with the real world of Luther, and so fresh and lively in its portraiture, that it makes that world live again for his pleasure.

Those who wish a Christmas present for their children, will find a charming one provided in "Playtime with the Poets."§ Every one has felt the want of a good selection of healthy poetry for children,—poetry, as distinct from rhymes. Mr. Patmore's book was excellent; but his children were too ideal: and much of what he chose for them requires more reflection than most children are prepared to give, and most wise parents are inclined to ask. The lady, whose judgment has presided over the present selection, has excluded "almost all poetry which requires a cultivated taste to appreciate it, or whose beauty depends upon richness of poetical imagery;" yet she has found a place for many of the most exquisite lyrics of our language. Those who look into the book will be surprised at its richness: while there is scarcely a poem admitted that children will not be sure to welcome. It is a handsome volume in all its details; luxurious even, in its paper, print, and binding.

* *Steps in the Dark*. By H. M. Post 8vo. pp. 308. Edinburgh: Oliphant & Co. 1864.

† *Busy Hands and Patient Hearts; or the Blind Boy of Dresden and his Friends*. Translated from the German of Gustav Nieritz. Sq. Cr. 8vo. pp. viii. 112. London: Jackson, Walford, & Hodder. 1863.

‡ *Chronicles of the Schönberg Cotta Family*. 8vo. London: Nelson. 1864.

§ *Playtime with the Poets; a Selection of the Best English Poetry for the use of Children*. By a Lady. Sq. 12mo., pp. xvi., 390. London: Longman. 1863.

* *The Story of a City Arab*. By the Author of "The Story of a Pocket Bible." Fcap. 8vo. pp. xvi. 398.

Helen Maurice; or the Daughter at Home. Fcap. 8vo. pp. 190.

The Weed with an Ill Name. By the Author of "The Story of a City Arab." 16mo. pp. 106.

London: Religious Tract Society. 1863.

CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

TABITHA IN HAMBURG.

BY THE REV. W. FLEMING STEVENSON.

THOSE who were familiar with Hamburg up to five years ago, were also familiar with a slight, low-sized woman's figure, encumbered with a basket of books and *et ceteras*, or enveloped within a capacious cloak, beneath which were probably soup and other dainties for the sick—a nimble figure, that flitted rapidly through the streets, and would be watched with honest pride by many a Hamburg citizen. Fifty years since, a young girl sat wearily in the salons of a well-known Hamburg house, Sieveking's of Neumühlen. Lessing and Jacobi had been there; Claudius was a frequent guest; it was associated with Reimarus and the *Wolfenbützel Fragments*; mild and thoughtful Perthes and his Caroline were not unknown in it; and the cultivated and sometimes brilliant society that it received had seen among them Klopstock and Voss. All this Miss Sieveking knew, for she belonged to that society herself, and was clever and thoughtful enough to take her part in it; but it failed to satisfy her idea of life, and she was weary, restless, and in pain, groping her way through the darkness of much doubt to faith and peace in Jesus Christ. That faith and peace had come to her at last, no one could doubt who saw the face of that quick-moving and gentle lady, with her basket of books,—a face plain in feature, but beautiful with love and the serenity of a quiet heart. It would be out of place here to relate the progress of the spiritual change, but there are points of interest about her active Christian works that deserve and repay attention.

Amalie Sieveking was born in 1794, and belonged to a family of merchants distinguished for more than one generation in Hamburg for their benevolence and literary tastes. Her mother died when

she was not five, and she was not likely to see much of her father at a time when etiquette required children to ask that favour by a formal note in French. She was not an amiable child, nor attractive. She wanted the grace of childhood, and suffered from constant bad health. She was nervous, timid, and morbid, conscious of her defects, and unfortunate in her teachers. The lady who took charge of her father's house was good-natured and incapable: a rationalist tutor sowed in her mind the seeds of much after disquiet and doubt; and she took relief from his pedantry in reading Becker's History, and—surely one of the oldest tastes for a child—writing a panegyric on Diogenes. She began to doubt the immortality of the soul and the existence of God; she kept a moral diary, and punished herself for small sins by walking with pebbles in her shoes. "I am so unhappy," was her cry; "nobody calls me *dear* Milly, nobody cares for me." At fifteen she lost her father; the old home was broken up; she became a dependent on her relatives, and was boarded with an excellent but otherwise unsuitable lady, a sister-in-law of Klopstock. She read novels on Sundays, and wrote essays on St. John through the week; was confirmed with approbation by the clergyman; and went as companion to a cousin, a wealthy widow. All this time there was a strong conscientiousness developed, and a wish to be good and live up to a noble object. Her independence of character was asserting itself in various ways,—in an incapacity for the sentimental friendships of girlhood, in her choice of literature, in her determination to think out everything for herself, in such traits as washing her own clothes when the French occupation compelled Hamburg families to retrench. Her want of taste

was as striking: she could neither acquire singing nor dancing; dressmaking, and even the more practical cooking, lay beyond her. At eighteen she began to teach a few pupils for the pleasure of active employment, or of teaching, for which she had a passion. She was more at home here than in social life; she felt less anxious about her awkwardness and failure there. Though there was a deep affection in her nature that never met with response; that was reserved, no doubt, for her peculiar work. She grew reconciled to being passed by; to a solitary woman's life; and proposed to write the *Memoirs of a Happy Old Maid*.

Other changes were taking place at the same time. Sorrows had overtaken her, and the last was the death of her favourite brother. "It became a turning point in my life." The shadow of doubt and unbelief passed away; the fruitless moral combat was given up for rest in Christ; in those depths of sorrow and soul-conflict where so many have found Christ, she too was found of Him, and went in peace. "Has not God," she writes, "different vocations for his different creatures, and has not each its own joys? To be a happy wife and mother is not mine—then, foundress of an order of Sisters of Mercy?" It was this direction that her thoughts were taking—that they had been taking unconsciously since she was eighteen; and when she was thirty, a dinner conversation with an enthusiastic Professor Hartmann set her to work out some such scheme in earnest. She thought that Protestants had as much right to economise and direct female charity as the Church of Rome; that there might be what she called an Order without conventual rule, with little more than the principle of voluntary association; and she cared nothing for the suspicion that would attach to names. It was the thought of a first enthusiasm—it afterwards took a healthier and happier direction. She did not know that, at the same time, the conception of Deaconesses was being slowly shaped out on the banks of the Rhine; that her calling was to show the power for charitable work that lay within reach of any Christian woman, and how to exercise that power without interfering with the common obligations of social life. Visiting the poor, nursing the sick, and teaching female catechumens, were to be her objects. She drew up a rule of forty-nine articles; talked it over with Gossner, who happened to be in Hamburg, and received his encouragement and blessing, though with characteristic sagacity he told her the rules must spring out of the circumstances. But the project came to nothing. Freiherr von Stein and others caught the idea, and found in her a zealous correspondent. She published some religious works; was scolded by Hengstenberg, who would not concede to a woman any right of expression in print; and had a letter from a *Candidat*, "which was absurdly rude; a woman should make her husband's life pleasant, &c., entirely omitting all consideration of the women who had no husbands." All this while

she was teaching with the same pleasure as at first, and delighted to point out that one of her ancestors was a schoolmaster. But teaching, writing, and dreams of sisterhoods gave way in 1831 to the claims of the cholera hospital. She offered her services as a nurse, in what spirit may be gathered from what she had written previously: "I feel in myself the same spiritual disease on account of which the Lord is visiting the poor sufferer with such heavy strokes; and I am ready willingly to accept my share of the suffering, if so I may also partake of its healing and purifying powers." The offer was accepted with misgiving and much jealousy by the medical men. The nurses learned to obey her, the doctors found they could trust her, and she remained till the plague had ceased.

In such work as this there was much experience gained and much insight into the state and want of the poor; also what was quite as important, a clearer view of her own vocation. It was in the hospital that she conceived the plan of an Association for the Care of the Sick and Poor. Those who should belong to it "must have a living principle of Christianity and love of their work; and besides these, sound sense, bodily strength, and knowledge of domestic matters." By such qualifications the range of choice was limited, some that were applied to made excuse; but in May, 1832, when the first meeting was held, there were thirteen—six married, and seven unmarried—partly from the higher and partly from the middle class. And from this have sprung the various *Female Visiting Societies* of Germany, Russia, Sweden, Denmark, Holland, and Switzerland. If it is important to gain the co-operation of pious women, and afford them an opportunity of dedicating their time to Christian labours, it is quite as important to show how much can be done without any displacement of ordinary family duties, or any interference with the social life and claims of home. The good that this Society did was great. It not only helped the poor, but evoked a Christian vitality and spirit of work that have been a blessing ever since. It showed how much might be effected by a simple agency, with proper management and Christian tact. And these Societies, wherever they are found, are among the most excellent fruits of the revival of Christian life.

The object of the Association was to help the honest poor, such poor as were brought under notice by the parish doctor or the poor guardians. Most of the families were visited once a week—in severe illness more frequently. Each family was visited in turn by three, and where two visits were made weekly, by six different members. Miss Sieveking, as President, visited by turns all the families under the Society's care. For every two visits a lady received 4*l.* to lay out as she pleased. Larger gifts had first to be discussed in committee; as a rule, help was given in kind; debts for rent were not paid, but the poor received food and refreshments for the sick, beds, articles of clothing, and firing. Work was obtained where practicable, and every

opportunity was taken to employ the poor for the needs of the poor. "Poor shoemakers make the shoes, poor tailors and sempstresses make the clothes, a poor old upholsterer stuffs our mattresses; when a poor woman is too ill to clean her house and wash her linen, we send another to do it for her. If a sick person requires a nurse, we send one of our qualified women." These were the objects in one direction, and they were pursued with abundant success. In another direction they had no less value. There are women who have time on their hands, who, for want of higher opportunities, are obliged to trifle it in busy idleness or weary over it in ennui. Miss Sieveking notices that there are families where there are several grown-up daughters, and whilst the mother is still an active woman, there is no sufficient occupation for them. There are widows and childless married women who have much unoccupied leisure; and there are "old maids, so despised by the world, who might be ennobled by some worthy pursuit." To associate these in active work is, however, but one step, for the association may be so imperfect as to be useless. Three types of Societies are mentioned that came under her own observation—that, where the members decided what families they would visit, and how often, whether to report on them or not, which was "such a melancholy state of oscillation between life and death, that the moment when it actually ceased to exist was hard to note;" that which entrusted the oversight of the institution to each of the members in turn, and long enough for each to pull down what her predecessor had built up; and that which counted a large number of merely nominal members, and "was crippled on all sides." These and kindred evils she sought to avoid. The members of the Society were all to be working members; they were to work by orderly rule, and the Society was to be conducted with such habits of business as would be natural in any other undertaking. Some might be able to undertake little, but what each undertook they were required to perform. A minute distribution of work was made, and thus each had something to do. The Committee for work, for example, was subdivided into ten, and while one lady had charge of the dressing of dolls, another superintended the unravelling of old stockings. These things may seem trifles; but the saving of time is never a trifle; and by attention to matters of detail, and the union of strict order with independence of action, this Hamburg Society became a training school for its members, in which they learnt the principles and practice of charitable work.

While the Society was formed and extended, Miss Sieveking did not relinquish her other duties. "At seven in the morning," she says, "I walked with a great basket of books to the city, and paid visits to the poor; then I had school for three hours. Four days in the week I generally went without any warm food. One of the children used to fetch me a pennyworth of buttermilk, which I took with a piece of bread." She speaks of "at least seven

hours a week for receiving the petitions of the poor; the long walks on their behalf to the doctors, guardians, and other authorities; the weekly and monthly meetings; and the quantity of writing." And the following is the picture of one day's work. "On Tuesday I get up at half-past four, and am employed for the children till six. I take my breakfast while I am at work. At six I set off for the city, and arrive at the Town Hall about a quarter before seven. Here there are generally twenty or more poor people waiting to speak to me. This lasts till half-past eight, when I go to my own house, and look through any notes that have come for me, or prepare something more for my school; and if there is any time left I take another walk, either to call on some of the poor people, or go on their errands to the doctors for the poor, the guardians, and the like. At ten o'clock my little ones come to me, and stay till near two. At half-past two I go to the Free School, where I give religious instruction till half-past three. The time from half-past three till five is filled up with errands, or writing for the Association. At five some of my poorer scholars assemble, and I first have a regular Bible lesson with them; then we drink tea and converse, and towards the end of our time I generally tell them anything likely to interest them in the way of literature on general subjects. At eight o'clock they separate. Meantime the visiting reports from the ladies of the Association have been sent in. These reports, much more than a hundred in number, must now be looked through, many things taken note of, and the visits newly apportioned. This work employs me as long as I can keep awake; but I cannot finish it before bedtime. Next morning up again at half-past four;" and so on. The mere narration of such a restless activity is enough to take away the breath. But it should be remembered that much of the work mentioned was not demanded of the President, but was given of her own willing helpfulness, which was always finding something to be done. Model lodging-houses were erected—three houses, accommodating fifty-seven families, who pay a moderate rent, and are selected through the Society. Prayers are read morning and evening by a respectable old man, an inmate, and all the families are invited, but never compelled to be present. Connected with these is a children's hospital, and the block of buildings is called the *Amalienstift*. The Association increased its members from twelve up to eighty-five, and cared for 256 families instead of 84. Persons from a distance sought Miss Sieveking's co-operation, and letters poured in from various countries, requesting information about the establishment of Visiting Societies. Pastor Fliedner begged her to be the superintendent of his newly-formed Deaconess Institution at Kaiserswerth. She was asked to take charge of the women's department of the Hamburg Infirmary. Later still, she was entreated to preside over the splendid Hospital of Bethany at Berlin, a royal child of the simple parent house of the

Rhine. To all these petitions she returned a decided refusal. Her work had been found for her, and she dared not leave it. But she became a member of various charitable societies in her native town, and worked with all her might to perfect her own. Her name became familiar to a wide circle: her Reports bred a singular interest wherever they went; and among others who showed the friendliest sympathy in her efforts were the Queens of Denmark and Prussia. To the former she stood in the relation of a friend; the most interesting of all of her letters were addressed to her; she paid her more than one lengthened visit, and gave the impulse to a Visiting Society in Copenhagen. Her work, modest as it always was, had now obtained great notoriety. She was sought out by strangers, and consulted on most matters regarding the poor, and how to help them. Persons of distinction visited her institution; and others from various towns invited her to organise a similar agency among them. With some of these invitations she complied; and addressed large assemblies of ladies at Bremen, Frankfort, Heidelberg, Berlin, and elsewhere. The simplicity and earnestness with which she spoke, the directness and consecration of her life to the cause of God, her large experience and practical good sense, and her vigorous intellect, produced on all these visits a profound impression. Her correspondence was always on the increase; but she toiled on in the most resolute, cheerful, restless spirit, even when busiest, writing to her old friend, Miss Hirsch: "I am so happy." Work, however, was wearing her out. An illness of a serious character compelled her to try one of the spas. The illness returned with more violence, and from the 1st of November, 1858, she never left the house. Early in the next year she arranged the Society on a basis that would secure its working without interruption after her death; on the 3rd of March she gave her farewell lesson to the children; on the 1st of April her sufferings had greatly increased, but not beyond her patience. Luther's Hymn, *Out of the depths*, was read to her, then the 42nd Psalm, when she folded her hands, said softly, "My Lord, my Lord," and slept away. She wished to combat the prejudices of the poor against a pauper funeral, and left directions that she herself was to be buried as a pauper. The plain coffin was carried by two paupers on the paupers' bier till it was set down in the churchyard of Horn. Here it was surrounded by troops of friends, and by the poor she had loved. Flowers were strewn upon it,

and the children of the Rough House went before it, singing under the bright sky of early spring, *My life is hid with Jesus*.

Her life has met with an excellent biographer, and has been introduced to us in England under excellent auspices. Use has been made of her varied papers to compile a little volume on the Principles of Charitable Work.* Those who wish for guidance in their own relations to the poor, to meet with a healthy system of Christian poor relief, or who have an undefined craving for a more worthy life, cannot do better than turn to these two volumes. They will find points of difference, perhaps of offence. Miss Sieveking's views had grown to be a part of herself, and were sometimes dogmatically stated. She wanted something of the grace and delicacy of a woman's heart. They will have little sympathy with some of her theological opinions. But they will receive many a useful lesson, and will be drawn higher by sympathy with the spirit of this rare and genuine Christian woman. Her aim was especially for the higher usefulness of her countrywomen. She carried it out as much in the classes that she gratuitously taught for forty years, as in her Association. She had the satisfaction of seeing an early and beloved pupil become the wife of Dr. Flidner, and share with him the charge of Kaiserswerth; and of knowing that many others had caught up her own purpose. It was quite as needful a purpose as she had proposed to herself in founding a sisterhood: nay, much more needful. The family life, with its ties, will always be the healthiest and commonest. And to show how wives and daughters may work among the poor without neglect of household and social duty; to set before the women of the middle and higher class some work higher than the reading of the last novel, or the little prettinesses of feminine industry; to show that there need be nothing frivolous, nor gossiping, nor irregular about the free association of women for Christian charity; that it may be made "to develop harmoniously the powers of a noble womanly nature,"—this was the place God set her. "Let her," as Wichern has said, "go forth among our women, this Hamburg Tabitha, with the testimony of her love and her life."

* *The Life of Amelia Wilhelmina Sieveking*. From the German. Edited, with the author's sanction, by CATHERINE WINKWORTH. London: Longman.

The Principles of Charitable Work as set forth in the writings of Amelia Wilhelmina Sieveking. London: Longman.

MISSIONARY ADVENTURE AMONGST THE ABORIGINES OF SOUTH AMERICA.—No. I.

BY THE REV. ALLEN W. GARDINER.

Tierra del Fuego.—I have been often asked by friends to throw into a connected form some of my recent experiences amongst the wild haunts and homes of the various Indian tribes in Araucania,

Patagonia, and Tierra del Fuego. But as it is so much easier to relate one's adventures by word of mouth than to narrate them with a pen, especially a steel pen, I preferred the former as manifestly

the lesser of two evils: and on returning to England in the year 1858, an opportunity seemed to present itself of so doing; but obtaining clerical duty soon afterwards, I thankfully consigned notes, anecdotes, details, and data, to obscure corners, until the other day, when I found a letter from the editor of this magazine on my table, which had done me the compliment of coming across two oceans to inquire for a little information on these points. At once electrified, or (to use a more modern term) galvanised into action, I rush for my old notes and journals, and having swept off considerable dust and cobwebs, light two candles and begin.

It was on a dark and stormy night, during the intervals of a howling gale, before which we were scudding roughly but rapidly for the jaws of the Straits of Le Maire, that, amongst a number of other sensations, I realised with due prominence how to-morrow morning would, if the gale held on (and there seemed no doubt about that), bring Tierra del Fuego.

So it did; they came together; and I often look back now with thoughtfulness upon that Easter Sunday, with my first view of Tierra del Fuego side by side. It formed a striking commentary on the verse of Easter associations:—"If ye then be risen with Christ, seek those things which are above." For never was a search for things *below* apparently more hopeless than that Easter morning. We were rolling and racing through the straits, shipping heavy seas from time to time, and striving to pierce the fog and sleet and gloom, in order that we might mark and avoid the long and dangerous tide-race which stretches far out to seaward from the reef-line of Cape San Diego. An hour later we were hurrying by the dark indented profile of Staten Island, which rises out of these wild straits in fierce zigzag lines, like the teeth of a cross-cut saw. At last the black bluff of Cape Good Success loomed suddenly a-head, and frowned a wintry welcome. It was in this bay that the Endeavour anchored, with Captain Cook on board, in the old days gone by, and here we sought shelter for the night. It was a lairdly-looking place; the cliffs on either side rose in grim battlements like some giant's castle, and thick forests in front seemed to march straight down to the sand beach, along which a heavy surf was roaring. We luffed well up, dropped anchor in about ten fathoms on the windward side, and the gloomy hills of darkness seemed almost over our heads. The navigator's star certainly could not have been in the ascendant when he named this sad, sombre roadstead Good Success Bay.

Spaniard's Harbour.—Landed in Earnest Cove this morning, and visited Pioneer Cavern and Cook's River, places full of melancholy associations from the death of our first mission party there in 1851. This rendezvous was selected by them in which to await the arrival of a vessel from Europe, in consequence of its being a spot rarely visited by the Fuegians, as, except in unusually calm weather,

their canoes cannot pass the tide-race off Aguirre Point. We found scarcely any traces of natives, but there was still many a relic of the missionaries observable in the immediate neighbourhood of the cavern and the river.

On the right-hand side of the cave there is a natural slab of rock almost resembling a tablet. On this was painted a hand pointing to the entrance, and with Psalm lxii. 5—8 subjoined. Close under this inscription is a grave, made by some of the crew of H.M.S. *Dido*, and a large stone upon it, with writing now almost illegible from exposure to weather. The text, however, painted by one of the missionary party, being sheltered by an over-hanging ledge, is still perfectly legible, and likely to continue so for years. And thus unwittingly they had inscribed their own epitaph, very applicable and characteristic, too, when considered in relation to their patience under the disappointments of un-availing expectations for human aid, and their subsequent resignation to the bitterness of winter, famine, and death.

Penetrating the cavern, and discovering by the light of a candle that it consisted of two large compartments (one running due west and the other branching off to the south), I found two pieces of hawser belonging to the boats, the fragments of a quadrant-case, and some of the ironwork probably of the *Pioneer*. At the entrance of the principal cavern they had built a breakwater in the event of the spring tides sending the spray in. From the southerly rollers the cavern is protected by a projecting wall of rock, which runs out about 100 feet, and so forms the cove. This wall has been exposed to such violent surf that a large passage has been worn through it big enough to admit a boat at high-water.

Proceeding along the beach, I found the wreck of the *Pioneer*, almost covered with sand, and the flag-staff (which had fallen down) near the same spot. Passing the grove of tall trees further on, under the shade of which one of the Cornish fishermen was buried, I came to Cook's River, and, after looking for nearly half an hour, discovered a large section of the boat *Speedwell*, on the right-hand bank. The current was running pretty strong in the river. It was about 250 yards across at the widest point, and apparently two fathoms of water in the middle.

Next morning, it being very calm, we towed off the wrecks of the two boats and the flagstaff (subsequently erected at the station on Keppel Island) as memorials of the first expedition. Soon after this, as Spaniard's Harbour is a very unsafe and unsheltered anchorage, I paid a parting visit to Pioneer Cavern, preparatory to our departure for Banner Cove, in Picton Island.

Having (previously to the voyage from England) gone down into Cornwall for the express purpose of making the acquaintance of the relatives of those Cornish fishermen who perished in this lamentable manner, I felt quite a representative feeling on the occasion, as the figures and faces of the mothers and

sisters, &c., of these poor men rose up before me, by whose firesides I had so lately sat down, and whose sorrows and sympathies I now brought as a sort of deputation to the actual scene of their bereavement. And the Easter verse again seemed suitable,—“If ye then be risen with Christ, seek those things which are *above*.” Yes, down *below* all looks sad enough. In the dark recess of this gloomy cavern—just here—it was that poor Mr. Maidment lay down and died; underneath that grove of trees by the river side lies Dr. Williams, whose Christian race was remarkable for its progress in things divine. Yes, “risen again.” And even here, under the shadow-line of these stern cliffs—by the roar of these breakers as they come rolling, rolling in—and, standing over against these grass-green graves, are there no signs of the resurrection-power of Christ? no witness to the promise, “I am with you always,” or, as it is literally in the Greek, *all the days*, and if so to-day? Is there nothing then, let me ask, to-day of that Presence, truly unseen but not unfelt, in the midst of life’s stormy waters? As Robinson Crusoe marked down on either side his discouragements and encouragements, so let me pause awhile on this river bank and make a note.

1. Here lie on the ground the wrecks of two fine boats cast away on this wild and desolate beach: but at her anchors, abreast of this cove, there is riding a schooner, looking large enough to be their afternoon shadow.

2. Here lie underground the mortal remains of seven faithful men, who formed the advance-guard of our Society, and perished, after much trial, in 1851. But these all died in faith, and therefore are blessed for evermore, and their work is following them.

3. It is to be hoped (*Times* newspaper) that such undertakings will never be resumed; and even a writer to this magazine, who ought to have known better, considers that to hope for the day (when the heathen and dark places of Patagonia and Fuego shall blossom forth) is mere Quixoticism. But in the face of enemies and friends, the voice of Easter Sunday says, “Risen again,” and the mission party abroad now consist, not of one band of seven, but of two sevens.

4. Their friends will never see their faces more on earth, and the places which knew them once will know them again no more for ever; but their souls are marching on to the glorious and triumphant conclusion of the Church’s work and the Church’s warfare, when those who sow and those who reap shall rejoice together.

Having made a sketch of the cove, the cavern, the grave, the brook, and the grove, and also of the remarkable rock described above, I pencilled a few lines under the impressions of the moment, and felt that my pilgrimage to Spaniard’s Harbour was concluded. It deepened, I trust, my resolution to devote myself for life to missionary work in South America, and that not merely as a laborious duty or meritorious penance, but somewhat, if possible,

after the same earnest fashion and fervent spirit of the dead who died in Spaniard’s Harbour.

I add the lines, not that they have the faintest claim to be called poetry, but as a guarantee to the friends and relatives of the expedition that the Christian sympathy and sorrow which their hearts doubtless often have cherished towards the lone spot, now found utterance and realisation; and thus they will have the melancholy satisfaction of beholding themselves representatively going into the grave to weep there.

PIONEER CAVERN, EARNEST COVE, SPANIARD’S HARBOUR,

April 16, 1857.

GOING ON SHORE.

The sun was setting, and the angry sound
Of rude waves dashing on this storm-tost shore
Is hush’d in peace, and all is silent, save
The-measured cadence of the sailor’s car.

SEEING EARNEST COVE.

I am a stranger here, for Fancy fail’d
In pictures oft to realise the same,
And fondly tried to stamp on memory’s page
A local habitation and a name.

PIONEER CAVERN.

The shadows of the evening gather round;
I pass the entrance of this long dark cave,
A candle gives its solitary light;
But all is cold and silent as the grave.

READING THE EPITAPH. PS. lxii. 5-8.

Two stones are lying near the cavern’s mouth,
Placed “in memoriam” by some friendly hand;
Above I read that Psalm of confidence,
Firm on the rock amidst the shifting sand.

FINDING THE BOATS WITH THEIR TIMBERS MUCH BURNT BY FUEGIANS, TO GET THE IRON NAILS.

Are these the boats I see upon the beach,
Their skeletons so crush’d and char’d with fire?
Can these the *Pioneer* and *Speedwell* be—
Sad waifs and relics of our heart’s desire?

A FOX HAS RUN ACROSS THE SAND AND LEFT FOOT- TRACKS.

Here are the traces of the wild-fox claws,
Where rare is either animal or bird;
And there the flagstaff, fallen on the beach.
Whispers so mournfully of hope deferred.

RUINS OF THE MISSION HUT, CALLED “HERMITAGE HUT,” UNDER THE CLIFF.

The night is falling fast, but I must go
And seek on yonder cliff the Hermitage,
Which, could it speak, would tell of many a prayer,
And many a musing on the sacred page.

RETURNING ON BOARD.

The ocean murmurs like a funeral hymn,
Those muffled breakers in Ñguirré bay—
Hark! there are voices. Earnest Cove, farewell!
And safely o’er the wave we launch away.

The barometer beginning to fall, and the sympiesometer likewise showing signs of disturbance, owing to our propinquity to land, together with the sudden cold and chilly sensation of the weather, made us speedily aware of a coming gale of severity from the south; and, as Spaniard's Harbour affords no shelter from southerly gales, it was necessary, if possible, to get clear in time, and either work up to Goree Roads, or get under the lee of Lennox Island. Having got under way with great difficulty, the chains, owing to the various currents and strong tide in Aguirre Bay, having got twisted together, we made an attempt to weather Aguirre Point, and pass Reliance Cove; but the winds were so baffling, and the rollers so heavy from the southward, that the attempt proved abortive. Accordingly we were obliged to return to our old position abreast of Earnest Cove, and prepare to ride out the approaching storm with both anchors down and a long range of cable to lessen the strain. The weather got colder and colder, and snow settled down upon the hills. Towards night it blew a steady gale from the west, which we scarcely felt, being close under the high lands of Aguirre Bay. But the next day the wind gradually hauled W.S.W., and as soon as it got the least southward of west the gale of the previous day hardened up into a terrific storm, interspersed with hurricane squalls, or williewaws as the old sealers called them, which made the vessel ride very uneasily. For three days the storm continued with unabated violence, and yet the exceptional and exaggerated fury of the intermediate gusts made the regular tempest appear immediately upon their cessation like an ordinary breeze. Being still, however, sheltered by the point, and being on good holding ground, with

remarkably strong anchors and chains, we were under no immediate anxiety. But on the fourth day, the glass still falling, the wind flew suddenly round due south, and in a few hours the whole drift of the ocean came rolling in upon us, totally exposed and unsheltered by any point of land whatever. The roar of the breakers, as they not only dashed on shore, but fairly leaped up the beetling cliffs and splashed in amongst the forest trees, was awful to contemplate. We were providentially only in ballast trim, and, with a tremendous range of chain cable out to increase the elasticity and lessen the strain, for some time the schooner did pretty well. But at last the sea ran in mountains high, and so quick that before she had fairly ridden over one she was jerked short up and pitched heavily almost into the next, several times having a very narrow escape of going down at her anchors. Jingle, jingle, crash, jingle, thump, was the music of that last night of this truly awful gale, but still she held on, and at eight bells on Sunday morning there was a sensible moderating down of the wind, and the seas did not come in so quick in succession. In a few hours more the gale broke, and we were comparatively out of danger, though a very heavy sea ran in the whole of that tide. Towards evening the glass rose considerably, and a fine sunset, with patches of blue sky overhead, terminated this storm of five days' continuance,—an unusual length for Cape Horn gales; for though hard and sharp whilst they last, and never few or far between, yet they seldom blow without a check more than thirty-six hours. Truly they that go down to the sea in ships, and occupy business in great waters, these men see the works of the Lord.

SOME FACTS ABOUT RAGGED SCHOOLS IN LONDON.

BY A SPECIAL INQUIRER.

"WHAT would London have been had Ragged Schools never been established?" asked the chaplain of Brixton gaol, at a recent conference. Out of 600 male prisoners, he had found that the number who had been at ragged schools was "very small," while out of 1,700 females who had been in prison, 850 had no knowledge of either reading or writing: the 600 who knew anything at all having acquired their knowledge during a residence, at various times, in prison. There are two facts which in the outset we place before the reader. The first is,—that, as a rule, adult thieves have begun their career in boyhood—in other words, that very few begin a course of crime after sixteen years of age; and the second fact is this, that, notwithstanding the rapid increase of population, juvenile crime has largely diminished in London as compared with the past. That the Ragged School Union, in its direct and indirect influence, has largely contributed to such a result will be amply proved by the facts which we

are about to detail. But every thoughtful person must feel assured, that if the young "Arabs of the city" could be brought under the influence of education and moral training,—if they could be taken off the streets, into which they had been sent by drunken and profligate parents to beg and to steal, and so on Sunday and week-day have their hearts and consciences plied with truth, and, moreover, could be gradually put into the way of earning their own living,—then this out-cast class would surely become, to a large extent, a blessing, and not a curse to society.

In the Ragged School system we have seen the Christian miner sink a shaft into a stratum deeper and lower than was ever penetrated before. Sunday-schools and day-schools had not gone down so deep, nor can they do it at this hour. "Bright jewels of the mine" they have indeed brought up, but the Ragged School has found in that lower depth gems brighter still: the very contrast of what

these children once were, and what they have become, intensifies our thankfulness and joy. At first, when, nearly twenty years ago, Lord Shaftesbury and his little band of early coadjutors went to work, their enterprise was regarded as Quixotic and impracticable.

The London Ragged Schools were commenced in 1844; one of these was in the Devil's Acre, Westminster, another in St. Giles's parish, and another in Field Lane. Three years after the above date, I remember an examination of the nascent Field Lane school in a small room of an old and tumble-down house in West Street, Smithfield. But ere long its conductors purchased and fitted up a large building, which had been used as a smithy. In the upper room, decorated for the occasion with spring's freshest flowers, and crowded to overflowing, Field Lane had its annual meetings, at which nobles, prelates, magistrates, &c., were wont to plead with earnest eloquence for the girls and boys who had better been orphans than the children of brutal and criminal parents.

That one institution has now numerous agencies in connection with it;—an *Infant School* for children under seven years of age is one of these, where the poor mother going out “a-charing” can leave her child with thankfulness and confidence with the matron. Little creatures are thus daily sheltered, amused, and each “receives knowledge, like its food, intuitively.” Since the opening, at least 700 have been admitted. Benefit has come thus to parents themselves; one of the fathers himself acknowledging that his little girl “would give him no rest of a morning till he had said his prayers.”

These little children are taught to read, to write, to sing, and to sew. Upwards of fifty garments were made by them in one year.

Besides the Infant Schools there are the Day Schools, the scholars of which are peculiarly tractable and attentive. Up till April, 1863, a total of 4,370 boys and girls had passed through the new Day Schools. On one occasion, when 359 children were present, 95 were found to be fatherless; 134 motherless; in six cases the fathers were in the poor-house; in 15 the father had deserted his family; in six the mother had abandoned them; seven were orphans living with relatives; and eight of them destitute of either parents or home; making 171 children out of the 359 who were deprived of either one or both parents. These 359 scholars represented 256 separate families, comprising 447 individuals; 49 of these families were in receipt of parochial relief. Among the parents were street-singers, professional beggars, prize-fighters, rat-catchers, street-salesmen, and hawkers; “in a word,” as the last report of the school says, “the migratory poor of London are here represented in full parliament.”

As to the value of these schools, a conclusive testimony was borne by one of the Commissioners of the Council of Education. He said: “I consider it as great a benefit to get a child into the Field

Lane Schools as into a college;” and when asked his reason for that opinion, he replied, “Because so much is done for them.” The power of self-help is evoked wonderfully by the Day Schools.

Industrial Classes are connected with many of the London Ragged Schools. We know one school where the boys are famous at *patching* and *mending*, and at making up for themselves coats, waistcoats, and trousers, originally worn by their seniors,—an ingenious process in its way, reminding us how, in the Royal Navy, a seventy-four gun ship is sometimes “cut down” to a frigate. As for the girls, they are taught to sew; they make up garments for themselves and others, besides mending their own clothes and also the family linen in the evening at home. These girls, before entering the Industrial School were altogether ignorant of sewing. The Industrial scholars in connection with the Ragged School Union, independent of those received, boarded and provided for in refuges, now number 2,840.

As to the number of schools and children, the following are the latest statistics of these schools:—

The number of Sunday Schools is now 180,	
with scholars and attendance averaging .	23,360
The number of Day Schools 201, and	
scholars	17,983
The Week-night Schools, 205, and scholars	8,325

This gives a total of scholars . . . 49,668

But, as many scholars attend on both Sunday and week-day, the Committee take the week-day attendance only as the probable number of those who enjoy the benefits of these schools, that is to say 26,000. The lamentable fact remains—as fully brought out at the Conference on Ragged Schools—that there are 25,000 of the class for which these institutions were intended, totally unprovided for. Very rapid indeed has been their increase. During the last seven years alone, about thirty have been established, twelve of which are male or female refuges. During the same period also the Sunday scholars have risen from 16,937 to 24,256, and the day and night scholars from 21,132 to 26,690. But, notwithstanding this, London increases so fast, and the causes—intemperance above all—which create rags and wretchedness are still so rampant, that *one-half* of the juvenile “roughs” and of outcast children are growing up neglected. Many are willing to enter one of these schools; the moment a school is opened in a new district it is filled, and the cry is “Still they come!”

It is another painful fact that every Sunday evening thousands are refused admission, not from want of space, but *want of teachers*. A large band of voluntary teachers are already in the field, numbering 2,695, while there are 395 “paid teachers” admirably adapted for their special work, and pre-eminently “worthy” and more than worthy “of their hire.” But these are totally insufficient to

meet the necessities of the case. Old teachers are passing away, from the City and other crowded localities, to suburban residences; and others who have continued their self-denying exertions are annually disabled by sickness or brought low by death. There is a *Servants' Bible Class* in one of the principal schools, meeting every Sunday evening, these servants having been formerly sheltered, and some of them trained, in a Female Refuge near at hand, which has been lately deprived of its head and teacher, and no one seems to offer to fill his place.

Anxiety may well prevail at the rapid increase of material for Ragged Schools, and the inability to mould it to precious uses. "When we look around on the thousands who are still outside the Ragged School, living in ignorance, ungodliness, and vice; when we find parents, as well as children, habitually indulging in brutal sensuality, and practising daily that which is debasing and corrupting, living in wretched hovels, insensible to shame, and as ignorant of God as the heathen, we are overwhelmed with heartfelt sorrow and deep regret that we have been able as yet to accomplish so little, compared with what is needful to be done, for the perishing outcasts of this mighty city. *We feel as if we had only accomplished half our mission; yet how to overtake the other half we are at a loss to know.*" Such was the language of the last Report of the Ragged School Union. Urgent is the need for teachers as well as funds. May there not be some London readers of CHRISTIAN WORK who have leisure, opportunity, will, and a sense of responsibility in this matter? May there not be Ragged Schools near at hand to their residences languishing for help like theirs while they sit "idle"?

Some at a distance walk long distances to the lowest districts in order to carry on this blessed enterprise. One congregation in the north of London has for years past cultivated with astonishing results what were once "guilt-gardens" in the heart of Spitalfields. Faithful, zealous, and untiring, a large band of young men and women—some of the higher class—make their way thither in all weathers. At the last Conference on Ragged Schools it was resolved, that the members of every church and chapel in London should be appealed to, so as to obtain, if possible, funds and more voluntary agency, to carry on *at least one Ragged School* by the efforts of their own congregation. On that occasion Lord Shaftesbury urged on the Committee to "make a direct and personal appeal" in every district for help in the work of teaching. "Try if you cannot get them to come every Sunday, to come on alternate Sundays, or on parts of Sundays; go from house to house, from shop to shop; use all the arguments you can command; appeal to the results which have taken place; point out the results which you anticipate in the future; urge upon them the imperative necessity of their assistance in the crying exigency of the case; and show that to labour in such a cause will be a fruit-

ful source of blessing to themselves, as well as to the children they seek to instruct. And I do hope and trust that however true our Lord's words may be in reference to many of the great efforts of Christian enterprises, it will never again be said of the Ragged School cause, 'The harvest, truly, is plenteous, but the labourers are few.' "

The necessity for a much larger staff of teachers is made more urgent from the fact of the migratory or irregular habits of the parents; the period during which the scholars stay in the Sunday Schools is very limited. They must, if ever taught, be instructed *at once*; there must, therefore, be more teachers, smaller classes, and *such individual teaching that no child shall be overlooked*. As matters stand, we can testify, from personal observation, that the classes are too large to admit of fully effective teaching. There is always a considerable number of absentee teachers, but were every one present, he or she would have the charge of not less than fifteen scholars, to keep whom in order, much more to thoroughly instruct them, is scarcely possible.

The "Ladies' Clothing Societies" were founded for the purpose of supplying the children of the day-schools with clothing at one-third less than the cost of the material. The respective Ladies' Committees meet for the purpose of cutting out and preparing clothing, to be made up partly by the children of the day-schools. At one school the children paid upwards of 44*l.* for strong, well-made boots; and upwards of 800 garments were purchased within the year. But not the children only, but the women attending the Mothers' Meetings (88 in number) in some cases avail themselves of the opportunity to obtain clothing on the same liberal terms. By small contributions weekly they gradually purchase clothes otherwise not obtainable; occasionally, liberal gifts of money are forwarded to purchase warm clothing for the mothers, and left-off clothing is dispensed to the poor during the coldest season of the year.

There are now forty clothing funds in connection with Ragged Schools. Besides these, it is worthy of notice, that for poor men who come for shelter to the Male Night Refuge at Field Lane, in repeated instances clothing has been supplied, and situations also have been provided. On one occasion the master succeeded, after two days' search, in getting a poor sailor a ship. He wanted some clothes to appear before the captain; these were supplied, and he soon trod the deck, happy and thankful. To this it may be added, that cast-off clothing is frequently sent to the Ragged School Union office, and given to children half naked and ready to perish. We may add that special relief during an inclement season had been given away to between 300 and 400 families in one district, as follows:—1,500 articles of clothing, 57 beds and pillows, 40 rugs and blankets, 395 half-cwts. of coals, 510 loaves of bread, together with grocery, meat, &c., for peculiar cases. There is in the same district

also a Maternal Society for the succour of poor mothers in the time of nature's sorrow. There were 59 mothers helped and visited, and parcels of clothing were supplied for both them and their infants.

The late Judge Talfourd, with his dying breath, truly and emphatically said:—"What the poor want is not patronage but sympathy." And that the soul, the life, the *visida vis* of the whole Ragged School movement is sympathy,—Christian, heaven-born, practical, self-denying sympathy,—let the facts already stated attest. But other proofs and illustrations of it remain to be mentioned. Among these is the "Working Men's Club and Reading Room"—the pioneer, we trust, of many others—in Duck Lane, Westminster. The club-room is 35 feet long. "What a cheerful room!" the visitor exclaims; "how genial the warmth of the glowing fires and bright gas; what a crowd of working men (over 100); what a Babel of voices, and bursts of hearty laughter! There is no fear of indecent language. Some are reading the papers or a book; others, who cannot read, are listening; others are talking in groups; numbers are playing at draughts or chess; cups of steaming coffee stand before many of them, supplied for a halfpenny (cost price), with milk and sugar. We will go up-stairs, it is 'class' or, as the men call it, 'school' night. About thirty men are practising reading, writing, or ciphering, *under the care of a gentleman who kindly devotes two hours on Friday nights to this good work.* This room is used on other nights for the Bible or singing classes, and for the men's meetings of the Barrow Club for the costermongers (who frequently go on for years hiring barrows and trucks to enable them to buy them), and Loan and Sick Societies. Passing on, separated by folding doors, is a small room, used as the quiet reading-room and chess-room, where *no talking is allowed.*" Respect for and sympathy with working men were the prompting motives of the founders.

Hence the whole of the little associations—Labour Loan, Penny Bank, Temperance Society, and Sick Fund, and Barrow Club—as well as the club itself, are managed entirely by the members themselves. Entire trust and confidence have been placed in them, and everything has been managed with strict integrity. A costermonger, at a meeting held in Waterloo Place, in June, 1862—Lord Brougham presiding—being called on to state the benefits received by himself and others from the club, related with deep feeling how, through this means, provident and temperate habits had been formed, and that many, having savings in the bank, looked now upon themselves as small capitalists, and so felt that their little property needed the protection of the laws as well as that of the rich man. "Therefore, my lord," continued the speaker, "*we have learned to respect the laws; and further, we have learned to look upon the higher classes of society as our friends. Formerly we looked with suspicion upon them, but that is changed since we have seen what has been done for our good.*"

This institution is open on the Lord's-day; the

newspapers and games are put away, tracts and books of a religious character and Bibles are laid on the tables, and a suitable service is held. It is worthy of notice, that while to this club, the child of the Ragged School Union, artisans and mechanics are attracted, saying that "there is nothing like it in London," by far the larger number of members are costermongers, hawkers, and men whose occupations are casual, and, in many cases, are occupants of common lodging-houses.

Every year there is a most gladdening scene witnessed in one or the other of our public halls—the annual gathering of the *Shoe-black Brigades* of the metropolis. Those who have once been present will not speedily forget the varied costumes, the clear, bright aspect of the boys, the sweet music discoursed by their band. There are eight London brigades, employing 373 lads, who in one year earned 6,222*l.* To John MacGregor, Esq., mainly belongs the privilege and honour of having originated a movement which not only supplies a public want, but also brings health and spiritual and moral training, and the means of honest living, to those who as Ragged School-boys were drawn from the lowest class. One of the most suggestive paintings we have ever seen, represents a member of the *red* brigade, with his box and brushes close at hand, partaking of the smoking dinner his widowed mother has brought to his stand, and provided out of his savings. This picture was presented to the noble president of the Union, and we know that Lord Shaftesbury prizes it greatly. It hangs in a prominent place among the portraits of his titled ancestors in Grosvenor Square.

The annual distribution of prizes to servants who were once Ragged School children, who have kept their places for more than twelve months, is likewise full of interest. Last year there were 730 candidates, of whom 475 had held their situations from one to two years; 151 from two to three; 57 from three to four; 32 from four to five; and 16 for five years and upwards.

We cannot conclude without referring to the cultivation of a love for flowers, and the flower-shows with prizes annexed for those children who, with their parents, have cultivated many a lovely flower and fragrant plant, and that "under difficulties." A local London paper, reporting the proceedings of one of these floral shows in Clerkenwell parish, said: "It required some stretch of the fancy to realise the fact that many of the plants and flowers were reared, watched, and tended in some close cellar or garret by the little ragged urchins who, a short time since, were to be found in the streets whining at our feet for alms, but who then stood before us with intelligence and pride, and presented their mute offerings to our gaze. Poor indeed must be the aspiration of that man who could not discern in the remarkable scene the springing up of a bud of promise one day destined to bloom on a fairer garden, and to produce its fruit." In another district we find that by the shows "a love of flowers

has been developed, so that there are few windows which are not decorated by plants."

Last of all, *summer treats* are annually provided for Ragged School children, and also for the inmates of the London refuges. Some gentlemen are always found to open their grounds every year, and to take upon themselves the whole expense of a large body of children. Among these is Mr. Bodkin, the well-known assistant-judge, who, with his daughter, is most zealous on behalf of Ragged Schools. Many of the schools are marched to Primrose Hill, Kennington, and Victoria Parks; others are conveyed away in vans to spend one whole day on the green lawn, in the incense-breathing meadows, on the grassy slope, or amid gipsy haunts in forest glades. As many as six thousand children have thus in one season, and by special funds raised for the purpose, been made happy exceedingly. Many, the majority, had never seen a green field. Shut up in the murkiest and most unhealthy alleys, lanes, courts, dens, they manifest unbounded delight when they first feel themselves on the greensward, and to look at them in their exuberant gladness is at once cheering and saddening; for such excitement finds its explanation in the remark of one girl of twelve or thirteen years of age: "I never had a holiday before." The class whom it is sought to

bless and save is a peculiar class—precocious, cunning, and mischievous to a degree; and so sound Christian philosophy demands kind treatment as conducive to the grand end. *Truth and love* can tame them. "I hope," said the president at a great meeting of the Sheffield Ragged Schools, "you will adopt the system of giving the children periodical treats. In the winter let them have a good tea, and in summer take them out into the open fields, there to disport themselves for a few hours, and enjoy the beauties of God's creation."

Such are our facts about London Ragged Schools. We rejoice to think that such institutions are now general over the kingdom. It has been affirmed by an authority on this question, that in every town with 15,000 inhabitants there ought to be a Ragged School. If so, the necessities of the out-cast juvenile population are far from being supplied. But they shall be met, if earnest men will realise at once their responsibilities, and the blessed recompense accruing from self-sacrifice in such a cause.

"Despise not one of these,"

"Compel them to come in;"

"There yet is room—the Lord is there,
Waiting for guests his feasts to share;
Each prodigal is welcome there—
GO FORTH AND BRING THEM IN."

NORWAY AND ITS PASTORS.*

THE signal for the departure of the steamer that was to take us to Ulefossen, being heard, we rapidly ran down the green hill on which stood the farmhouse where we had been enjoying the glorious view over the blue Hitterdal See, and got on board just in time. We found ourselves surrounded by country-people, who pressed around us, full of curiosity, and ready alike to question and to tell, thus affording us every facility for becoming acquainted with popular life in Norway. Hitherto we had not met with many indications of lively religious feeling during our travels. We had been in the habit of inquiring from time to time whether there were any Pietists in the district, but we had always met with the curt reply, "Yes, some few," spoken in a tone that showed they were not general favourites. In short, our expectations as to the living fervent Christianity pervading the Norwegian character were considerably lowered; goodnature, frankness, honesty, and a readiness to oblige, we did indeed find, but these seemed mere natural and national characteristics; and several expressions made use of in conversation, as well as the spectacle of country maidens eagerly reading the novels of Dumas, &c., implied a general laxity in religious principle. Wary with the persistent inquisitiveness of the peasantry, we turned at length to another group of travellers, evidently ministers

with their families, who were admiring the changing landscape, and pointing out an almost inaccessible cavern high up on the steep rocks as "of historic interest." "It was there," said one of the party, a middle-aged man, with an earnest and animated countenance, "that divine worship used to be held at the time of the Reformation. God be praised that we are no longer obliged to have recourse to such lurking-places to hear and read his word." "Our fathers," observed one of the others, "were very nearly obliged to fly thither;" and this reminded me how long Hans Nielsen Hauge had had to languish in prison. The gentleman before alluded to now went on with evident interest to give me further information about the religious movement in the early part of the present century with which that peasant had been connected. It seemed that his followers dissented in no one particular from the National Church, but only sought to avoid the Rationalism that had crept in, and the deadness of its orthodoxy, holding the great essential to be a living heart-religion. They accepted the confessions of the Lutheran Church, though without laying any particular stress upon them, preferring to appeal exclusively to the Scriptures. The name of "Haugianer" (by which they used to be known) is now seldom heard in Norway, but their principles are not extinct, nay, they have been spreading of late considerably, their representatives being generally called *oprakter*, the awakened, or *laeserer*, from their zealous Bible reading. "If you travel on a

* Translated for CHRISTIAN WORK, from the *Neue Evangelische Kirchenzeitung*.

little further," said my informant, "you will be sure to meet with them." And so it proved. As we disembarked at Ulefossen, and exchanged friendly adieus, we were not a little surprised to find that it was no other than the son of Hans Neilsen Hauge that we had been conversing with.

The next day, we pursued our journey in the two-wheeled car of the country, called *skyds*, and no sooner did our driver, Hans Pedersen, appear, than we whispered to each other that he was a "Haugianer," for he had the very expression of countenance, full of peace and quiet rapture, with which Tidemand's picture of a conventicle of these followers of Hauge had rendered us familiar. The conversation with our *skydsbonden* (driver), who, according to custom, stood behind us, began, of course, with the usual queries as to whither and whence, but they were not urged with such eager curiosity as by most men of his class; and ere long he began to put a few modest questions as to the religious condition of Germany, and seemed delighted to find that we were of one mind with himself. He told us that the Pietists in his *bygde* (parish) all held together, and had their regular *oplysnings* and *Bibellaesninger* (prayer-meetings and Bible-readings); for, that although their pastor was a worthy man, who preached nothing contrary to pure doctrine, yet that he never endeavoured to awaken any one, but let each continue just as he was by nature. Neither was he at all well affected towards the *awakened*; but still, he could not prevent their meetings, at which, if one of their number felt himself capable, besides their reading of the Bible, Luther, Arndt, and other such divines, a short exposition of a text of Scripture was given.

We bade a cordial farewell to our driver at Strängen, and there took the steamboat to go some way up the Flaavand, which is enclosed by grandly gloomy mountains, in order the following day to begin our wanderings over the Fjeld. The further we got from the coast, the rarer became the traces of modern civilisation. I invite my readers to enter with me one of the low blocks of huts, roofed with sods, which were thickly covered with pansies in full flower. We had found six or seven of these huts shut up, their inhabitants being all gone to the "Alp," but here at last was an old woman sitting quietly at home. There was only one large room, blackened by the smoke of long years, which had some difficulty in finding its appointed way out of the hole in the ceiling. We were attracted by the sight of a well-filled bookshelf, and found, to our surprise, Krummacher's Sermons, Tholuck's Hours of Devotion, and other of our well-known religious writers, translated into Norse.

And now to take a glance at these Pietists in the large towns. In Christiania, a large number of them have formed a society, established in 1848, as a counterpoise to the radical clubs of commercial and free-thinking tendencies. This society, chiefly consisting of mechanics, has a large building in one of the suburbs, in which there is an organ, and where

the services are very well attended. A brother of Professor Johnson—who may be said to head the religious movement—is in the habit of expounding and connecting the Epistle and Gospel for the day, and a remarkable air of devotion pervades the assembly.

Another circle has assembled themselves under the guidance of a Moravian pastor who has long laboured successfully in Christiania, although there is no specially Moravian congregation there: but in acknowledgment of the good he has done, the Government makes him a liberal yearly allowance. In short, the religious movement pervades all classes. Even the students have of late partaken in it, and if the revivals are more quietly carried on in Norway than elsewhere, they seem to promise greater sincerity and persistence. And now to turn to the clergy. The patriarchal mode of life still prevalent amongst the Norwegian people, gives their clergy one great advantage,—they possess the unlimited confidence of their flocks, who look up to them as to the head of a large family, and invariably address them as Father.

At the same time the post of pastor in Norway is attended with its own special difficulties. The members of the congregation are often scattered over an area of twenty-four square miles, and many of them live in single dwellings. Each of the three district churches under the care of one minister, will probably be so far from his own dwelling that he will be obliged to travel to it on the Saturday evening, and can only hold one service; and thus it happens that many congregations are obliged to dispense with public worship for three successive Sundays. It was so in Hardangerfjord. After I had spent three days in the snowy regions, often in imminent danger, I arrived there on a Saturday, rejoicing in the prospect of joining in prayer and praises with the Lord's people in their pretty little wooden church on the following day. But alas! the pastor, I found, had been there a week before, and there would be no service for another three weeks. I asked whether the Sacristan did not even read a sermon, but was told that churches for the most part had no resident Sacristan, that he came with the minister; and I was also given to understand that people could not undertake so long a journey from their own isolated farms every week. Their monthly attendance, however, is very regular, although they have to walk for hours in the dark and cold of a northern winter night. On these occasions, the pastor who is faithful to his high calling, not only performs divine service, but takes the opportunity to have some religious conversation with his people. I was told, for instance, of Pastor G—, that he was accustomed to spend the whole Sunday afternoon in private conferences; and, moreover, that he never shrank from driving miles several times throughout the week to attend sick or aged people. Unfortunately for me, this excellent man was not at home when I received hospitality at his parsonage; but the whole house bore the impress of

a simple and sincere piety. Pastor G— may be taken as the representative of those among the Norwegian clergy who correspond with the *awakened* amongst the people. That very Sunday I was to make the acquaintance of one of a very different type.

Having consoled myself as well as I could for the want of Divine Service with the rich library of religious books to be found in the parsonage, I set off in the afternoon to reach the next church, and after two hours of rapid gliding over the calm fjord, backed by the rocky walls and icy masses of the Folgefond (a glacier fifteen miles in extent), I saw Pastor U—'s church and parsonage standing on a green hill surrounded by bushy elms and oaks, and received a friendly welcome. The house was full of company. A gay band of farmers' daughters, all dressed in their best attire, surrounded me with eager curiosity as to what brought the foreigner there. Soon the company broke up into different groups. Coffee was brought in, newspapers read; there was much laughing, chatting, smoking, till, finally, an oddly-drest man with a long beard came in, fiddle in hand (the Pastor's brother, an eccentric character, I was told), and soon the tones of the "Springlands" were heard, and old and young joined in the dance; nor was the Pastor the last to do so, for all he was a widower of sixty years. By-and-by, hot and breathless, he threw himself into a chair beside me, who was sitting gazing in mute amazement at the scene.

"Why do you not dance?" he inquired; and when I replied that with us such amusements were considered unfitting for the clergy, he shook his head, exclaiming, "Strange people these German theologians! Strauss and Baur—I've heard of them—overthrow the whole Christian scheme, and

yet, forsooth, such an innocent amusement as this is held unbecoming! Now it's just the reverse with us, we are strictly orthodox. You should have heard me set forth sound doctrine this morning—but human life must have its recreations."

"Are there any of the *Pietists* among you?" I asked, in the course of conversation.

"No," was the reply; "those Sectarians have never been able to gain ground in my parish."

Another pastor, who had come over for the gaiety with all his family, leaving his church unattended without a scruple, expressed his amazement at making acquaintance with a *Pietist*. I soon left the assembly, but the uproar continued till the dawn, and sounded across the quiet fjord to the lonely public-house where I had taken refuge.

This parsonage may serve as the representative of a second class of the Norwegian clergy, whom we will call the *Worldly-orthodox*. There is a third class, which is under the influence of the Revival movement, but which has also a decidedly party spirit, being always on the alert to break a lance for Lutheranism, though there is not throughout the country the least trace of opposition to the Lutheran confession as such. In this part of the camp a violent opposition is made to the *Union*, which has no existence in Norway, and the name "Old Lutheran" is eagerly claimed, though in the ecclesiastical condition of the country it has really no significance. The younger theologians of the day, who are very attentive to the duties of their office, seem, generally speaking, to belong to this last class. God grant that their tendencies may not lead to a return of dead orthodoxy, and stifle the good seed which, through the living presence of the Holy Spirit, has begun to germinate in Norway!

TRAGIC SCENE AMONG THE NESTORIAN CHRISTIANS.

BY THE REV. DR. PERKINS, OF OROOMIAH.

A VERY distressing case of the violent abduction of a Nestorian girl, with the intent of compelling her to profess the Mohammedan faith and be married to a Mohammedan ruffian, has just occurred here. As it well illustrates the abuses and outrages to which the sorely oppressed Nestorian Christians are liable from their merciless Mohammedan rulers and masters, I forward to you an account of it. I give the case to you in detail, from a full report of it by my esteemed associate, the Rev. S. A. Rhea, who being in the city of Oroomiah at the time, was personally cognisant of all the facts pertaining to it, and engaged most earnestly and unremittingly, during the fiery ordeal of almost a week, in efforts to deliver the heroic and faithful girl from the furnace through which she was made to pass. It is owing to Mr. Rhea's efforts, under God, that the girl was finally rescued.

Below is Mr. Rhea's statement, viz:—

On Thursday, at the dead hour of night, fifteen

artillerymen, heavily armed, came into the village of Digga, just under shadow of our city walls, rushed upon the roof, and dragged from her bed the daughter of Baba, the chief man of the village, a girl fifteen years of age. Her cries for help aroused the villagers. They ran to her rescue, fought desperately with the ruffians, but were overpowered. Two of her uncles were severely wounded; one is now at the point of death. But all was in vain: though the poor girl herself made a desperate resistance, she soon had to yield under the blows of the soldiers. She was dragged by the tresses of her hair from the village—her cries, imploring help, being heard to the last. Before light the intelligence of her seizure was brought to our premises. Knowing her well, having often stopped at her house, and from her modest demeanour being satisfied that she was entirely innocent—that it was a most flagrant case of violence, and that without the promptest measures, in a short time she would be

made a victim of Moslem lust and fanaticism, I resolved to use all the strength and influence of our mission to save her.

I sent at once to Rejab Ali Khan, Colonel of Artillery, and stated the case. He promised that in two hours the girl and the guilty soldiers should be brought to our premises, and, if the facts were as above stated, the soldiers should be severely punished. In the meantime, a very affecting scene took place in my room: the chief men of the Nestorians, bishops and priests, had gathered in; they seemed entirely broken down. Strong men wept, and smote upon their breasts; and especially when the bloody garments of the uncle, who had fought so nobly the night before to save his niece, were brought in, there was a general outburst of sobbing and lamentation. The women wailed, laid hold of my skirts, and implored my help.

The two hours were up, and the girl was not brought. I went to the General, and told him this matter must not be protracted. It was the most flagrant case that had ever happened here, and the greatest insult that had for many years been offered to a people already in the deepest straits of oppression. The girl must be forthcoming! He promised, with the most solemn oaths, that before sunset she would be in the city on his premises, alleging she was in a distant village. At sunset I went again. The girl had been found, but had not been brought to the General's premises. He had gathered in his moollahs, ready at the first moment to pronounce the irrevocable sentence that she was a Mussulman, and espouse her. No one of Nergis's relatives had been permitted to see her. No one knew to what she may have been subjected during the twenty hours that had elapsed since her seizure. The General insisted that she should be brought at once and questioned. I declined, apprehending that she may have been terrified; and the matter was compromised by her removal from the house of a fellow-soldier of Ferraj, her captor, to the house of Buyuh Agha, a Mussulman, but an old and tried friend of Nergis's father. I left the General, and after waiting until there was time for her transfer, though it was ten o'clock at night, and she was conveyed to a remote part of the city, I determined to see her. Accompanied by Deacon Isaac, and a number of her friends, we went to Buyuh Agha's. We found poor Nergis there, and heard from her own lips the story of her seizure, and her feelings of despair for many long hours, not knowing that anything could be done for her. In the presence of all in the room—Nestorians and Mussulmans—she made the strongest protestations of her fidelity to her own religion, and declared her readiness to die rather than become a Mussulman. I returned home with a light heart. The poor Nestorians were overjoyed. We felt satisfied that Nergis would stand firm through the trying ordeal before her. Morning came. We heard that at midnight a party of moollahs had gone to the house where Nergis was, and spent hours in attempting to induce

her to abjure her religion; but it was all in vain. The General had promised that at an early hour the girl should be brought, and if she made her confession that she was a Christian, and had been violently carried off, she should be released, and the soldiers severely punished. We went to his house, but the girl was not brought. In the meantime, Ferraj was brought out into the court, and the General went through the process of administering a mock bastinado. I remonstrated against this, knowing it was a trick to gain time, to make a favourable impression as to his impartiality, and to palliate the detestable course he was about to take in order to make a victim of the girl. The beating, such as it was, being over, still Nergis was not brought. I pressed the General: he said she should be brought at once to the house of a moollah living near by. We went there—the moollahs assembled—still Nergis was not brought. After waiting some time, I returned to the General, and requested him to excuse me from waiting further, as I was satisfied it was not his intention to have her brought. Soon a man came in, and said Buyuh Agha was demanding twenty tomans to let the girl leave his house, and that this was for the General. I turned to him, and remonstrated against such an enormity. The Nestorians, however, made up the sum, and were ready to give it, not to secure Nergis's release, but only to have her brought before a moollah to say whether or not she was a Mussulman.

The General seemed ashamed and embarrassed that his cupidity was brought out to the light, but he consented that the girl should be brought to the house of the moollah at once. It was announced that she was brought. The General accompanied us to his gate. We supposed he was going with us, but a letter was placed in his hands; he read it, and then excused himself from going further. Instead of going just across the way to the house of the moollah where I had gone in the morning, and who was quite a friend of Dr. Wright's, I found Nergis was to be brought to the house of Meerza Ali Akbar, the chief mooshtaheed—a grand old hypocrite, and full of venom towards the Christians.

He was the same man who last year forced a little Armenian girl to become a Mussulman, though she declared herself a Christian in the presence of a large number of Mussulmans. A large number of moollahs and seids were gathered in his room. I never saw a more perfect specimen of an old pharisee: his great white turban, his sanctimonious mien, his rolling his eyes heavenward, his measured and pompous utterances! He opened the conversation by saying, with great pomp of expression:

"It has been recently communicated to me that an individual had manifested her choice to become a Mussulman."

He was then interrupted, and instead of choice, he and all present were informed that she was violently dragged from her bed at midnight by a

party of armed soldiers, and she was to be brought into his presence so that he could from her own lips satisfy himself that this statement was not true.

He was brought to a stand. Then, rolling his eyes and elongating his face to a painful extent, he laid his hand on a large red book, and said he had just been reading a conversation that took place between Jesus and the Devil, the purport of which was, that everything should be done with great *deliberation*.

He had no doubt made up this story for the occasion, and adapted it to the case in hand. He did not intend to question the girl then, but after a few days. I told him that if he would listen but five minutes to her story, he would be satisfied it was a case of violence, and a great outrage. I entreated him, in the name of justice and humanity, to release her; but—no! "She was in an excited state of mind; she must be kept quiet, her friends were crowding around her." Then turning to the large crowd of Nestorians who had gathered in, intensely interested to see what was to be Nergis's fate, he waved his arm, and said:

"Away with you; you have no place in this court. Go to your work. Away!—away!"

His servants and some fierce seids who were around beat them from his court. I felt it was a time for apprehension. The market was close by, and a word from the arch-fanatic would have kindled a fire which would have swept the Christians away in its fury. Nergis was brought. As she passed through the yard her cries were heard: "I am a Christian! I am a Christian!"

I said to the Moollah, "Don't you hear her? Can you doubt? or hesitate to let her go?"

He was unwilling, and said she must remain in his house a few days, and then be questioned.

This was not assented to for a moment, for we knew, once in his hands, her fate was sealed. With great difficulty we got him to consent to let her choose where she would spend the night. He sent Kyâsin Agha to ask her. She said, "I want to go to the Sahib's" (the missionary). The reply was, "That can't be."—"Then let me go where I was—to Buyuh Agha's, my father's friend." This was assented to. Kyâsin Agha came in, and said to the Moollah, in the presence of all the moollahs, "Why are you detaining her? Twenty times she declares she will never become a Mussulman."

Still the Moollah refused to return her. He hoped yet to get thirty of the one hundred tomans that had been offered the General if he and the moollahs would carry the case through. He angrily remanded her back to Buyuh Agha's. I felt an unspeakable relief when I saw her pass out of the gate of the old bigot, and under the protection of one who would defend her to the last; and I felt a greater relief when I got back home, with the large crowd of Nestorians, whom I could not keep from following me. I knew a spark would set on fire and kindle to a blaze the sleeping passions of Moslem fanaticism.

There was no time to be lost—Nergis must be got out of their hands. The case was stated to the Vizier, acting governor during the Prince's absence. He promised she should be brought in the evening. Evening came, but she was not produced. I went again to Rejab Ali Khan, and he promised that in one hour she should be brought. An hour and a-half passed; but he had gone to the bath, and there was no evidence of the girl's being brought. I then sent him word that we would give him no further trouble, and he would have to answer at Tabriz for the part he had played in this disgraceful affair. He sent two or three times afterwards to exculpate himself, but I had no further intercourse with him. I again went to the Vizier's, and requested a guard, knowing that as long as Rejab Ali Khan's men were prowling around there was no security for Nergis. In lieu of his failing to bring her to his court-town and investigate the case, he consented to give a guard, and became security for her until morning. In the morning the bishops and chief men gathered in the Vizier's court, and demanded the captive girl. But it was evident the Vizier too had been bribed. He put them off—said he was afraid of the moollahs. The approach of the Prince-Governor was announced. The Nestorians turned out in large numbers to meet him; they held up the bloody garment; women covered their heads with ashes, and lifted up their voices in lamentation. The Prince promised to send for her at once. In the evening, from the interview held with him, it was evident he did not intend to release her, but only involve the case more and more. He, too, was bribed. He said, "She must come, spend the night at his house; his khânim would talk with her—he himself would talk with her. In the morning the moollahs would be assembled, and the case disposed of." Word was at once sent to Buyuh Agha not to give up the girl. Though the Prince is an old man, still, knowing his vile propensities, I knew there would be no security for the girl in his house. Officers were sent once and again, but Buyuh Agha evaded them, until at midnight, everything being quiet, he conveyed Nergis away to another part of the city. Having seen what the Prince's intentions were, and despairing of any redress in Oroomiah, at two o'clock the next morning Deacon Isaac left for Tabriz, to lay the case before the English Consul. Very early on Monday morning the officers of the Prince gathered around Buyuh Agha's door, and pressed him for the girl. For a time he was able to evade them. While he was putting them off, in company with the Vizier, Meerza Nejef Ali, the chief of the Christians, and the bishops and prominent men who had gathered in from the villages,—I went to the court-room of the Prince. We did not intend the girl should be brought until the moollahs were assembled also; but she was brought. The Vizier, though urged to hear her story, refused; she must go into the harem. As I saw the poor girl pass in, I feared the worst. For three hours every effort

was made to induce her to become a Mussulman : she was threatened with beating and death ; she was promised a village ; strings of pearls were brought and held up before her. She said : " I do not want your jewels—I have enough in my father's house. I do not fear your threats—kill me, disjoint me, cut me to pieces. I will never be a Mussulman—my burial shall be a Christian one ; I will lie down in a Nestorian graveyard." We waited for a number of hours, hoping the Prince would come out of his harem ; but he did not. He hoped the girl would come to terms. Finally, old Meerza Ali Akbar writes a note to the Prince ; the Prince sends it to his court-room ; the Mooshtaheed writes, informing the assembly of the new convert to Mohammedanism, says he has not interfered in the case, and requests that Meerza Nejeef Ali, the chief of the Christians, come to his house to talk over the matter. Meerza Nejeef Ali bounced to his feet, and cried out, " When has a new convert been made to Islam ? The evidence is all the other way. Shall I go to the Moollah ?—Let him come to me. Shall I remain here longer ?—Can I any more hold up my head when things are managed in this way ?" He was in a towering passion for a moment, but the Vizier and the Prince did not let him leave. After an hour three of the principal moollahs were called in. With the Prince, Vizier, and Meerza Nejeef Ali, they went into the harem. Again the noble girl passed the ordeal like a heroine. Undaunted, she declared her determination to die a Christian. The old moollahs came out shaking their heads, and saying, " It won't do—*she* can never be made a Mussulman."

During the day frequent reports were brought that hundreds of Mussulmans were gathered about Meerza Ali Akbar's door, stirring him up to press the matter, and force the girl to become a Mussulman. It was also reported that several times he threatened to give a sentence for the slaughter of the Christians. He ordered the stores to be closed, and business to be suspended. Said he, " If such things are permitted, Mohammedanism is at an end." The Prince, seeing, after the moollahs had been in, that he could not accomplish his object, sent the girl out of the inner court to the outer, where some Nestorian joiners were at work. The good joiners, during the forenoon had frequently gone in, and, as they found opportunity, spoke words of comfort to Nergis, assuring her that if she would only be patient all would be well. Nergis sat down, and ate bread with them. Her female relatives came in and saw her, and it seemed as if light was beginning to dawn. In the afternoon Nergis was committed into the hands of the Nestorian agent, Meerza Nejeef Ali. We supposed she was virtually released, and that she would be sent to our premises at nine

o'clock in the evening. But the night passed, and she did not come. Early the next morning, much to our surprise, she was remanded to the court-room of the Prince. The great Mooshtaheed, with his moollahs, came in with quite a swell and parade. Nergis was called in, and again passed through the ordeal. But her words were few. She stepped forward, took hold of the Moollah's skirt, and said, " What kind of a religion is this that you are attempting to compel me to embrace ? Are you not ashamed thus to persecute me ?" The grand old bigot hung his head, and the whole party were overwhelmed with mortification. The moollah rose to his feet, and, striking the ground forcibly with his long cane, had the audacity to say that a number of Mussulmans had testified to him that they had heard from Nergis's lips that she was a Mussulman. Said he, " There is no remedy. She must go to Tabriz, and the case be investigated there. When such proceedings are tolerated, Islam has gone by the board." Unfortunately, just after this speech, as he went down the steps, his foot slipped, and he sprawled in a very undignified manner on the stairway, while his great white turban rolled ignominiously in the dirt, greatly to his mortification, but much to the enjoyment of the Nestorian bystanders. Nergis was again sent back to Meerza Nejeef Ali's for the night. The only thing remaining now was to stipulate about the present to be given to the Prince to get her out. He had not by any means darkly hinted that he must have his present. Meerza Nejeef Ali wrote to him in the evening that he wished to commit Nergis to her friends. The reply was that he must delay—there was fear from the moollahs. Of course he only wished to increase his present. But before this reply was received Nergis, hearing that they were bargaining to get her release, took the matter into her own hands, climbed over the wall, and came to our house. A boy soon came running in, and said, " They are beating Khatoon " (Nergis's aunt). She, too, attempted to escape, but failed, and the servants fell to beating her. Meerza Nejeef Ali was informed of what had taken place, and he readily consented that Nergis should not be taken from our house, and that Khatoon, her aunt, might go home. Thus terminated this very trying case. Many came in to see Nergis, congratulate her, and hear her story.

Thus far from the report of Mr. Rhea. The dreadful ordeal through which the poor Nestorian girl has passed has deeply moved all classes in our city and the region. The Nestorians feel that the cup of their wrongs is brimful. Many of the Mohammedans are also disgusted with the depths of corruption and wickedness to which their priesthood and rulers are so ready to descend, and the iniquity of the bloody system which nourishes them.

PARIS: ITS WORKMEN AND MISSIONS.

BY EDMOND DE PRESSENSÉ, D.D.

No. II.

HAVING already described the manner in which the work of evangelisation began in Paris nearly thirty years ago, it now remains that I should trace the steps of its development since that period, and give an account of its present condition. Let us, in the first instance, treat of the Church supported by the State, which is divided into two great branches—the Reformed Church, and the Church of the Confessions of Augsburg. In 1830, the former of these had only two places of worship, and the latter only one; while at the present time the Reformed Church has five new temples, of which two are very prominent, and moreover a large and handsome building belonging to it is now rising in one of our most brilliant quarters. The number of its pastors is tripled, and in every case there are schools annexed to the churches. But what is infinitely better still, is the decidedly evangelical tendency now in the ascendant. The majority of the pastors and of the members of Consistory belong to the evangelical school, while thirty years ago the reverse held good. At the same time, we must not blind ourselves to the fact of the Rationalist party being still a very strong one; it works hard to regain its former predominance, and it has zealous and clever partisans. Since the publication of Renan's book, the evangelical Christians are fervently desirous to remove the doctrinal discrepancies that deface their Church, and no longer to tolerate two contradictory teachings from the same pulpit. They hope to find in their synods that competent authority that can alone do away for the future with so flagrant an evil; but the opposite party labours hard to prevent this true restoration of the Reformed Church. At present things have come to a pass which leads us to anticipate some very serious internal crisis.

Meanwhile it is consolatory to reflect that the majority of the voices raised within the Reformed Church preach the Gospel pure and undefiled, and some of them with a rare degree of power and success.

The progress of the Lutheran Church is perhaps even more marked. It numbers at the present time six places of public worship in the different quarters of Paris, and its activity is felt in the happiest manner by the immense body of German emigrants by which our faubourgs are encumbered. It is indeed by tens of thousands that you may count the Germans, whom poverty has driven into our great city. What would become of them, both in a spiritual and a temporal point of view, if left to themselves without religious help and guidance?

The Lutheran Church does a great and truly missionary work in this direction. It has opened in [the Quartier St. Marcel very large popular schools, into which throng a multitude of Catholic children. But perhaps the most interesting of all its undertakings is that in *La Villette*, one of our poorest districts. There, on a hill formerly occupied by that famous cemetery of Montfaucon devoted to criminals—and where so many of our Protestant fathers were thrown, after being tortured to death for their faith,—there rises a wooden structure, which includes a chapel, schools, and the dwelling of the pastor. This is a genuine missionary station at the gate of our vast city. It is here that resides a young pastor, M. de Bodolschering, no less than the son of the late Prussian Minister of Finance, and the son-in-law of the present, who has voluntarily stationed himself in the midst of the poorest of the poor, and devotes himself to the wretched population that surrounds him with a zeal and a devotedness truly apostolic. And thus it is that great good is being effected by the Lutheran Church, which is happy in being headed by evangelical and experienced pastors.

Between the National and the Free Churches we may place the Methodists, whose principal sphere of activity lies among the English, but who are also zealous in seeking to evangelise the Roman Catholic population. They have at the present time a very large chapel, near the new Boulevard Malesherbes. We must mention the Baptists also, who are equally active amongst the Roman Catholics. I pass by the large English and American Churches, because they concentrate their energies upon their own people, though at the same time they give a positive accession of strength to evangelical Protestantism in Paris, and afford it much precious assistance.

The advances made by the Free Church are not less marked than those of the other churches. In 1830 it only possessed one place of worship, while at the present time it has a complete establishment for the purposes of evangelisation in almost every *quartier* of Paris. Its central point is the Taitbout Chapel, which is now better filled than ever, numbering amongst its congregation a majority of converted Catholics, and carrying on its missionary labours with the utmost success. Near the terminus of the Northern Railway rises the chapel built by our beloved brother Frédéric Monod. Here, too, there are great efforts made among the Catholics. The same increasing success attends the labours carried on in the Faubourg St. Honoré, where the chapel

served by M. Armand Delille is become far too small, and where a spacious temple will soon be thrown open to the population. I must now ask you to follow us into that densely peopled *quartier* in the neighbourhood of the famous cemetery of Père la Chaise, into the Faubourg du Temple. There, in the Rue St. Maur, we shall find a large building, of unpretending exterior, but spacious enough to contain hundreds of children. It is here that, during a period of nearly thirty years, about 20,000 Catholic children have been successively instructed in Gospel Truth. Enter those well-arranged class-rooms, and you will have the pleasure of hearing fresh young voices singing our most beautiful psalms and hymns. Who can estimate the amount of good done by these evangelical schools? We have recently had a very positive proof of the attachment felt towards them in this *quartier*. Just opposite them the Brothers of the Christian Doctrine have raised elegant structures, on the portico of which they have placed the attractive inscription, "Gratuitous Instruction." And yet, in spite of this announcement, our schools,—in which we enforce a small payment, because the parents insist much more upon the regular attendance of the children when they pay ever so slight a school-fee,—our schools, I say, continue to be filled, and bring in 8000 francs a year. These 8000 francs have an immense value in our eyes, for, deducted as they are from the wages of obscure workmen, they testify far better than words can do the value placed upon Christian teaching. These figures therefore have a peculiar eloquence of their own. The chapel stands beside the schools, and has a large and increasing attendance of the poor of this world, who yet find means to give liberally out of their poverty to the wants of the Church and the necessity of their poorer brethren. From this establishment of the Rue St. Maur have gone forth Christian schoolmasters, evangelists, colporteurs, and even pastors. Thus it is that those who have received, enjoy in their turn the privilege of giving.

We find the same cheering spectacle in the Rue St. Antoine. Here, too, the schools, though not gratuitous, are found only too small; here, too, is founded a living Church, carrying on its missionary work amidst the surrounding population. We hope soon to be able to raise up here an establishment more adequate to the importance of its objects. Within the last two years a new chapel has been built near the Quartier des Halles, where the trading bourgeoisie are densely congregated. We have also got at St. Denis-sur-Seine—which, owing to the great enlargement of our capital, may almost now be said to form part of it—a very complete evangelical organisation, with schools and chapel. The population is in all respects identical with that of our faubourgs. Nothing can, to my mind, be more interesting than the home of one of our Paris workmen when converted to the Gospel. Everything in it shows peace and order; and the spontaneous gaiety that belongs to our national character is

transformed into a pure and serene joy. Such a one will be found generally to feel an energetic desire to promote the good cause, and his humble house is frequently thrown open to relatives and neighbours, who come there to read and hear the Word of God. Thus the domestic hearth is sanctified, and Jesus Christ becomes an habitual guest.

There was one quarter in which a few years ago no one had as yet planted the standard of the unadulterated Gospel; I allude to the famous *Quartier Latin*; which stretches along the left bank of the Seine, and which is inhabited by the students who flock from all parts of France to attend the public schools, courses of lectures, &c. At the present time, however, the work of evangelisation is flourishing and consolidated in the very centre of the industrious and intelligent district vulgarly known as the *Pays Latin*. I must give you a rapid sketch of the origin and progress of this work. Nothing can afford a better idea of what I may call the mechanism of our Paris Missions. It is now nearly twelve years since a certain number of the members of the Taibout Chapel, residing on the left bank of the Seine, conceived a plan of opening a place of public worship in that quarter. They rented a small upper chamber, where only evening service was held, and where there was only an attendance of about thirty people. The friends who had undertaken this enterprise were, however, though few in number, energetic in will, and very difficult to discourage. They began by attaching to their little chapel a Bible reader, who went knocking at all the houses in the *quartier*, and they chose for this office an old sailor, who was formerly a Roman Catholic.

It is perfectly indispensable to associate a Bible reader with every fresh undertaking of this kind, and the plan is now universally pursued. It is, indeed, the only way of opening a campaign and getting an audience together. This useful agent, if he have zeal and tact, can make his way into most houses, thanks to the exceeding ease of the social relations amongst our Parisians. And so it was in the Quartier du Luxembourg. Sunday by Sunday, the attendance increased; real conversions occurred; it was soon necessary to have morning as well as evening service, and to change their locality; and, a little later, such numbers came that it became incumbent to think of building a chapel. This, however, was a grave step, as it involved the finding a sum of two hundred thousand francs, of which not one franc was as yet forthcoming. Our friends set courageously to work, and were not disappointed; in a few years they got together the whole requisite amount, and to-day you may see a spacious chapel opposite the Luxembourg, which is well filled every Sunday with a most diversified congregation; youthful students side by side of plain working-men, and professors of the Sorbonne surrounded by representatives of every class, of whom the great majority were originally Catholic.

Schools are annexed to this chapel, and they flourish despite all the attempts of the clergy, whose

stronghold is the Faubourg St. Germain. What has been done in this quarter may be done everywhere, and we have no doubt whatever that in a few years' time our city will be girdled with evangelical churches, each of which will have around it a wide missionary sphere. We must not overlook the fact of Paris being incessantly pervaded by numerous colporteurs, who are constantly offering the Scriptures for sale, and making their way into shops, barracks, work-rooms; mingling with all classes, and almost universally well received. These are the pioneers of the Gospel, who dig the first furrows.

In addition to preaching, properly so called, a habit has obtained in the different churches of holding conferences, which correspond to your English lectures, except that the former are more easy and colloquial in their character. They take up the great subject of Christian evidence, and, as they form no part of public worship, can do this in a more secular and free style. Being advertised in the public newspapers, they collect a very mixed audience, and often one very ignorant of the Gospel. This year, the Christian Union, a society of young people, requested the writer of these pages to give a series of conferences upon the present subject of all-prevailing interest—the Life of Jesus. We have fixed upon a large building intended for scientific courses, and we hope to see the studious youth of the Quartier Latin flock to it.

Then again the religious press takes part in the cause of evangelisation. *L'Espérance*, *Les Archives du Christianisme*, and *La Croix*, may be said to present the results of Christian thought to the members of the churches; while the *Revue Chrétienne*, which I have the honour of conducting, addresses itself rather to the public at large, having received from Government an authorisation to rank amongst those journals to which it is permitted to discuss all subjects whatever. This periodical is taken in in most of the principal reading-rooms, and

circulates more and more widely amongst the lettered classes.

Thanks to the Divine grace, there prevails amongst the Christians belonging to all these different branches of Protestantism, an admirable feeling of brotherly love—the spirit of the Evangelical Alliance has been breathed upon them, as may have been plainly discerned from the fact of prayer-meetings held at the beginning of this year, taking place alternately in the different churches and chapels. But this sense of brotherhood was still more strikingly experienced on the occasion of the funeral of our late beloved brother, Frédéric Monod,—that valiant and consistent defender of the faith, who was indeed one of the pillars of our Zion, having been one of the fathers of the Revival amongst us. Standing around his coffin, all felt themselves united by a common affection and a common grief, just as they had done around the coffin of Adolphe Monod.

These two brothers belonged to two different churches; but who remembered that, in presence of the realities of the invisible world, and of the holy bond of their common faith? The loss of such servants of God as these, admonishes us to strengthen our ranks and to redouble our zeal in the midst of the great conflict of the present time, and in the face of a task which grows greater day by day.

Looking thus at what it has been given Christians to do in the course of the last thirty years, we can estimate how much may be done at the present time, when the religious question presses on all minds, when the furrows are already made, and it only remains to us to sow in them the seed of eternal life. We do not hesitate to say that the future of the work of evangelisation in Paris is a glorious one, and that, if our generation be but faithful to its mission, it will leave behind it fields covered with an abundant harvest. God grant us therefore to be found faithful!

VISITING AMONG THE POOR.

BY THE REV. W. G. BLAICKIE, M.A.

No. I.

At the opening meeting of the late Social Science Congress at Edinburgh, a remark that fell from the Right Hon. C. B. Adderley, that "at present we seemed to be in the ebb-tide of philanthropy," gave somewhat of a surprise to many Scottish hearers. The remark was made parenthetically, and passed without public notice; but in private circles it led to a good deal of inquiry and painful explanation. It seemed to be the general feeling that in England there is not the same degree of heart for philanthropic enterprise that there was a few years ago; and especially, that the interest in the poor which seemed to be swelling in the

hearts of the rich, and that gave promise of at length rearing a noble bridge across the gulf that separates high and low, was already on the wane. One noble leader in all schemes of Christian benevolence,—noble by name and noble by nature,—was mentioned by a distinguished philanthropist to the present writer as sadly distressed at the symptoms of the ebbing tide; as well-nigh heart-broken, indeed, at the too evident recoil of the upper classes towards frivolity and selfish indulgence. Is, then, Dr. Arnold's prophecy to come true, after all?—we involuntarily asked ourselves when this was told us. We remembered how Arnold was accustomed,

from the depths of his great heart, to ring the knell of England, declaring that the chasm between rich and poor could never be filled up, and solemnly affirming that "TOO LATE" was the only word that could be written over any expedients that might be fallen upon at this time of day to avert the inevitable catastrophe. Dr. Arnold did much to defeat his own prediction, and the steadily rising tide of philanthropy a few years ago, combined with the great development of Christian earnestness, seemed to give fair promise of a brighter day. Is the sky again getting overcast? Are the workers beginning to abandon the bridge which they were raising so earnestly over the yawning chasm? Is the cry of suffering from the one side, again to be met by the cold haughty answer from the other—

"A life of self-indulgence is for us,
A life of self-denial is for you"?

Perhaps it is best not to distress ourselves about the final issue of the battle, but patiently and prayerfully to try what can be done to rally the forces that may have begun to yield, and to make their labour more effectual. That philanthropy should cease to be fashionable, need neither surprise nor distress us; but it would be a real calamity if any who are earnestly trying to do good should begin to let their hands hang down. We believe that at least a share of the diminished interest in the welfare of the poor which friends in England complain of, is due to discouragement arising from want of success, and that if the causes of that failure were to be clearly indicated, and the remedy kindly pointed out, great good would be done. This seems especially true in reference to one branch of Christian philanthropy—personal visitation in the dwellings of the poor. It is irksome work, when there are no symptoms of success. Gone about in a wrong way, even with the best intentions, it is worse than irksome, it is positively painful and pernicious. It is no great wonder if many persons who have tried it, but who have not engaged in it in a wise as well as earnest spirit, give it up. The chill of discouragement is too much for them, and after a few dull rounds in their district, they are glad to be relieved of a labour which has ceased to be—if, indeed, it ever was—a labour of love.

It is not to be denied that in the ranks of district visitors there may be found such persons as Mr. Dickens has sketched in that great prodigy of home philanthropy—Mrs. Pardiggle. Mrs. Pardiggle is a bold, knock-down sort of woman, quite of the "warrior" class of religionists, with spectacles, loud voice, and prominent nose. Her five boys hate her, of course, with a hearty hatred, the more especially that after tantalising them with the show or semblance of pocket-money, she forces it back from them on behalf of her Tock-a-hoopo Indians, or her super-annuated widows. Training her sons to usefulness, Mrs. Pardiggle takes them with her in all her rounds as school-lady, visiting-lady, distributing-lady and reading-lady; and, as she begins

at half-past six in the morning, the lads have a good day's work. Her way of going to work with the poor is exemplified in a visit to a bricklayer's cottage. The bricklayer lies on a dirty floor; his wife has a blue eye, and the infant in her arms is dying. Rough, boisterous, and irritating in her tone and manner, Mrs. Pardiggle rouses the insolent rage of the bricklayer, and fails by any kind word or deed to get near the heart of the unfortunate mother. To make the case look as badly as possible for the pious lady, two young ladies, who have accompanied Mrs. Pardiggle, and who make no profession of religion, remain behind to comfort the mother; and by their kind sympathy and aid, entirely win her heart, and even soften that of her ruffian husband.

However indignant we may be at Mr. Dickens for making this Mrs. Pardiggle the type, or "representative woman" of the pious ladies who are active among the poor, we must at least thank him for a picture that shows so vividly everything that district-visitors ought *not* to be. It is a sort of photographic *negative*, from which, if we know the business, we should be able to get a good supply of excellent *positives*. Such a positive—happily they are not very rare—we take almost at random from a most excellent book, just given to the public by Mrs. Sewell, entitled "Thy Poor Brother;" a book of admirable counsels to district-visitors, and pervaded by a spirit of very beautiful patience, gentleness, and love. It is so excellent a book that an abridgement of its contents would probably be the very best way of conveying to our readers right Christian views of the way to prosecute district-visiting among the poor.

A new family has come to a lady's district. They are very disreputable: the man beats his wife—comes home drunk at night—turns her and a little child into the street, where they wander till morning; the woman being half-starved and ragged, and the child nearly naked. It is a seemingly hopeless case, of which the lady would gladly be rid; she does not see at first how she is to approach the poor woman in the hour of her sadness and dishonour, and turns to go home. But, pondering her own mercies, and the example of Him who came to save the lost, she changes her mind, resolves to call on her, not as a reprover or interrogator—not even calling herself a district lady—but simply as a friend who makes a call upon a stranger newly come to the place. It is long before she gets admission; but when at last the door is opened, she sees on the bed a child of three, almost gasping for breath, his face flushed with fever, and coughing with a short, hoarse cough. She perceives at once that it is inflammation.

"'I am come to help you,' she said; 'I am sure you must need a friend to help you.'"

"'The nasty leeches!' said the woman, 'they are all creeping about; I can't get them on no-how; he won't let me put them on; the doctor said they should go on his chest—just there; but they have

all got away—nasty things! and I don't know what to do.'

"The lady began a hearty search for the wandering leeches, and cheerfully said:

"'I will put them on for you, I am quite used to manage leeches.'

"'God bless you, ma'am,' said the poor mother; 'the doctor said if these didn't bite, there would be no chance for him, poor little fellow!'

"Finding it impossible to put the leeches on the child in bed, the lady took him on her lap, soothing him with tender, coaxing words, such as she used to her own little ones; and softly washing the skin, she confined the errant leeches to the part, by holding a footless wine-glass over them. They quickly fastened themselves, and the exhausted child fell into a dose; and these two women, so suddenly brought into friendly contact, began to converse. The poor mother could only say, she could fall down on her knees to thank the lady for her goodness; and the lady could only thank God who had given her an introduction so hopeful for future influence. She did not use this quiet time to bring her poor sister to a confession of her sad family secrets; she felt that their short acquaintance must be cemented into something like friendship by kind offices, before she was warranted to expect her confidence; and when the woman said her husband was very fond of this child, and said no more about him, she felt a growing respect for the delicacy that screened from disgrace the man who had treated her with brutal cruelty, and through whose wanton exposure the child's life was brought into such imminent peril. She saw in this silence the true heart of a faithful wife, and she tried to comfort and encourage her, as only a feeling woman knows how to do.

"When the leeches had done their duty, and the child was again placed in bed, the lady took a friendly leave, promising to call again in the evening to see how he was going on; she might then, possibly, meet the husband; and as a friend who had come to them in the day of their adversity, she might obtain an influence over him for good; she might draw him from the gin-shop; she might induce him to send his children to the Ragged School,—she could not tell what, by love and perseverance, she might not be able to do; at least she would try.

"The following day, she called upon a kind motherly woman in the district, and enlisted her sympathy and help. She spoke also to a worthy man, a teetotaler, and interested him for the poor drunkard, and thus they mutually stirred each other up to love and good works."

This incident shows the magical virtue of SYMPATHY: and sympathy lies at the very foundation of all successful district-visiting. The way to make way among the poor, especially when morally and spiritually they are broken down and degraded, is to feel towards them as persons having the same nature with ourselves, not a whit worse than we

should probably have been, had we been reared in the same circumstances, and exposed to the same influences. We must try to comprehend how they have come to be what they are, and to think what the sort of treatment is that, if we were in their position, we should like to have applied to us. It will be found that *sympathy* is the chief thing we crave. Have we not all felt, when anything is wrong about us, that the thing on the part of others that we chiefly crave is *consideration of the circumstances under which it was done*? The preacher who gives but a lame sermon now and then, would fain have his audience to make allowances for the interruptions, and the worry and the ill-health under which his preparations were made. The gentleman who unhappily loses his temper in presence of his friend, when speaking to his clerk or servant, takes much pains to explain to the friend all the hidden provocations and aggravations that made him so ferocious. The general who loses the battle fills his despatches with details of unlooked for occurrences that ought to be taken into consideration, and to blunt the edge of criticism. None of us can abide ruthless and indiscriminate censure. We feel it very hard, when our back is at the wall, and there is no friend to state extenuating circumstances on our behalf, to have our conduct placed in the worst possible light, to be held up to unmitigated reprobation. Here, then, is room for the golden rule—"Whatsoever ye would that men should do unto you, do ye even so unto them." When we visit the poor, and find many things out of sorts, if we would gain any influence over them, we must be considerate. To taunt and scold will only make things worse. Even to treat them as persons who are altogether wrong and guilty, but whose errors and faults we, excellent and respectable Christians that we are, are condescending enough to come to repair and rectify, will probably only make them sullen; will make them hide from us, and withdraw within their shell. We must treat them as brothers and sisters, who have a fallen nature certainly, needing to be regenerated by the grace of God, but after all, a nature not worse than our own. We must hasten to them as persons who have erred from the path as we might ourselves have erred, and fallen into the ditch as we might have fallen; we differing from them chiefly in this, that, by God's undeserved kindness, we have got the means to lend them a helping hand, and the heart to desire their welfare. It is in this spirit we should speak to them of their souls and of salvation. Having satisfied them that we are viewing things from the same point with them, we may hopefully appeal, with God's help, to their slumbering conscience, and their smothered but not extinguished aspirations after a purer and better life. We may then, with great hope, speak of the love of Christ, and counsel them to embrace the blessed offers made to them by the Friend of sinners. With God's blessing, they will be disposed to think of us, not as persons come to torment them before the time, but as friends who know they have

a steep hill to climb, and a heavy load to carry, and who desire to hearten them by kind and encouraging words, and to point them to those fountains of strength and refreshment that will send them on their way rejoicing.

The evil of inconsiderate judging is clearly seen in the following extract from Mrs. Sewell's book.

"We then lived in London, and nearly opposite our house stood a gin-shop (it was before the time of gin-palaces); it was a dirty, disgusting-looking place, and often resounded with oaths, songs, and quarrels. On the edge of the pavement, before the door, sat an apple-woman by her little stall: a tall, haggard, white-faced woman she was, with black, straggling hair, and a careworn countenance. In all seasons of the year there she sat; in the summer, with her little bunches of cherries tied to sticks, and her small heaps of strawberries, gooseberries, and currants piled up on leaves. In the autumn, her stall was covered with pears, apples, and plums; in winter with apples, nuts, oranges, and slices of cocoa-nut. Hot or cold, wet or dry, there she was, often sitting in the rain, with her battered umbrella partially sheltering herself and the fruit. Sometimes in the depth of winter, I have watched her walk to and fro on the pavement for a little while, and then go into the gin-shop, presently coming out and sitting down again, with her hopeless, haggard face. In my mind, I used to blame her severely for this immoral practice, as I considered it. At that time I had many sinkings myself, both mental and physical, and as a temporary stimulant, I had often recourse to a strong cup of coffee. I did not perceive that I and the poor woman were acting on the same principle, impelled by the same necessity. I was trying to raise my spirits and make myself feel more comfortable; she was trying to do the same, and to keep out the cold. My remedy was good, hers was bad; but they produced the same temporary effect; mine happily produced no after-craving, hers unhappily did, and she sometimes went home at night nearly tipsy from her oft-repeated tours to the gin-shop. Many a lady who drinks her glass or glasses of wine to dispel languor and depression; many a gentleman who exhilarates his spirits with wine and ale from his own cellar; will, like me, fail to discover through the external difference any likeness to themselves in the poor, degraded dram-drinker, and may self-righteously

cast a stone at her. Sometimes I have seen two or three little children come to her, evidently her own; one of them, a baby, was brought in the arms of a little lank, light-haired girl, just about eight years old. She would take the infant, kiss it, and give it suck; if it cried violently she would go into the gin-shop with it, and bring it out pacified. I have said to myself, 'That wicked woman has been giving that poor little creature gin—how monstrous, how dreadful!' Then she would send the little things away alone, to make their way through the crowded streets; and she sat on, hour after hour, in order to take them some a piece of bread. I had my nurse and nursery, my soothing syrups, and other comfortable things for my little ones, and I did not understand her difficulties or sympathise with her temptations. From education and experience, I knew what was wholesome and what deleterious. Our knowledge saves us from many dangers; but alas for the very poor and very ignorant! Under the pressure of the present need, they take the thing that comes easiest to hand, and seems to do its work, regardless of future consequences. I judged this poor woman, and condemned her ignorantly and harshly, and so I left her. Had I sent her a cup of coffee, had I supplied her with something better for her infant, had she felt that the eye of a friend was watching her with a kind interest, she might have been comforted, helped, and elevated; I might have led her to the Fountain of all help and comfort—but I did not; I looked on, and cried out upon her. Poor troubled, tempted, toiling woman! I hope she will not point her finger at me in the day when the searching light will reveal all the kind things we have left undone that we might have done!"

We have come to the end of our space without having touched on more than one Christian quality essential for successful district-visiting—sympathy.

One thing only we can add at present—that sympathy must not be allowed to run over, as it were, into a good-natured apology for all vice. The essential vileness of all sin must be kept steadily in view, and we must labour to rouse the consciences of the people to a sense of this. But in this we shall be far more likely to succeed if we are fair, candid, and considerate in our view of what has led them astray. Sympathy, where there is real ground for it, will turn out to be the best approach to conscience.

MEDICAL MISSIONS.

THE following short account of the working of the Medical Mission principle in Rajpootana, forms part of an essay originally intended for a Missionary Conference at Lahore, by Mr. Colin Valentine, who is now practising his profession at Beawr. The author was a student of the Edinburgh School of Medicine, under the auspices of the Medical Missionary Society, and enjoyed the great advantage

of being trained to mission work in the Cowgate Dispensary:—

The Rajpootana Mission of the United Presbyterian Church was commenced at Beawr, in April, 1860. In January, 1862, I joined the Mission, and was located, along with Mr. Shoolbred, at Beawr. On the week after my arrival in Beawr, I practically commenced operations as a medical missionary, by

visiting, along with Mr. Shoolbred, the various surrounding villages, and prescribed for the patients who flocked around us on these occasions. Many of the poor people having experienced relief from our medicines, in a short time we gained their confidence. A marked difference was observable in their personal cleanliness, and in their attention when addressed on Divine things.

Besides visiting the villages more immediately in the neighbourhood of Beawr, I have, in company with my brethren, visited Nusserabad, Ajmere, Pokhur, and the native state of Kishneghur, with the Rajah of which we had a most interesting interview.

When at Ajmere, Mr. Robson was anxious that I should visit one village which he named in particular, as he in his previous visits to it had experienced the greatest difficulty in collecting eight or nine persons who would listen to the preaching. We visited the village, and, as usual, having seated ourselves beneath the spreading branches of the banyan-tree, and having announced that a medical man was present who would be glad to see the sick people and give them medicine, in less than a quarter of an hour almost the whole people were gathered around us. Old men and women were led to us by their grandchildren or neighbours. Those who were unable to walk were carried on their couches to where we sat, and laid at our feet. Amongst the latter class of patients was one whose melancholy look and emaciated form particularly arrested our attention. He told us that for the space of two years he had been unable to raise himself from his bed, and that (as was borne out by the scars of burning and cupping with which his body was covered) he had fallen into the hands of the village barber (a functionary who acts in the threefold capacity of physician, surgeon, and barber), who had subjected him to all the forms of treatment and torture so heroically suffered by the natives, yet without success. We were particularly touched by the manner in which he pleaded with us to restore him to health, and enforced his appeal by pointing to his wife and four naked children, for whom, he told us with tears in his eyes, he had not been able to earn a morsel of food for nearly three years. On examination, I found that although the disease was of considerable standing, it yet appeared to be of such a nature as would readily yield to proper treatment.

I told him my opinion of his case, and at the same time urged him to allow himself to be brought to the Mission bungalow, where we had converted some of the servants' houses into a temporary hospital. He promised to come on the morrow. After examining and prescribing for a number of cases, Mr. Robson preached to an attentive congregation of from a hundred to a hundred and fifty individuals. On the following morning we were much delighted to find our patient of the previous evening mounted on the back of a bullock, and professing himself ready to submit to any course of

treatment we should consider necessary. Without entering into any details, suffice it to say, that in the course of ten days he was able to walk back to his village upon his own feet, much to his own delight and the astonishment of the villagers. Mr. Robson, in a letter which appeared, remarks:—"Since the closing of the school we have had leisure to try what would be the effect of a medical mission in Ajmere, which the visit of Dr. Valentine has fortunately given us an opportunity of doing. I am happy to say that the results, whether in the city itself and the country around, or in the neighbouring towns and cities, have exceeded our most sanguine expectations. Where no interest existed it has been excited, and where it previously did exist it has been increased. People have a tangible proof set before them that our religion proclaims love to men as well as love to God."

Shortly after entering upon my work at Beawr, we were advised by several friends of the Mission at the station to apply to government for the use of a building that had been erected years ago in the city of Aya Nuggur and used as a Dispensary, but which, for want of adequate support, had been closed for upwards of two years. Mr. Shoolbred wrote to Major Lloyd, then superintendent, for the use of the Dispensary, to be opened by the Mission as a Medical Missionary Dispensary and museum. The letter was forwarded to government, and on my return to Beawr I was delighted to find that the request was granted, upon conditions that the Mission would keep it in good repair, and deliver it up whenever government might require it. Notices by order of Major Lloyd were posted up in various parts of the city, intimating that the Dispensary had been handed over to the missionaries, and stating the purposes for which they were to use it. Considerable excitement soon began to be manifested in the city; meetings were convened by the Brahmans and Bunyas (merchants), and resolutions passed that they would neither go themselves to the Dispensary nor would they allow any one over whom they had the least power to go. In order to do as much damage to us as possible and intimidate the people, they circulated a report that since the padres by their bazaar preaching had failed to convert the whole community, as they had agreed to do *or lose a great amount of money*, the padre doctor had come and mixed up his medicines with bones, blood, and cow's flesh, to break their caste and then make Christians of them. In this way, by threats and false reports of one kind or another, the patients who had been in the habit of coming to the Mission bungalow for relief, got frightened and stayed away; and when, on the 23rd of June, 1862, I opened the Dispensary, only one patient, whom I had previously seen at Nusserabad, presented herself for treatment. Day after day Mr. Shoolbred and myself attended the Dispensary, when sometimes one came, but more frequently not a single patient was present.

About a fortnight or three weeks afterwards the

cholera came, which had never before visited the Aya Nuggur, striking down one after another, and filling the minds of all with dismay. Collections of money were made, the Brahmans were feasted, and presents made to them; they, in their turn, set up little idols at each gate of the city (such as in former days had received the support of Colonel Dixon). Sometimes presents were offered to them, and prayers that they might not permit any more of the pestilence to enter the city. But of course these expedients failed to check the progress of the disease. Then the people began to think of the missionaries they had abused. One evening a message was sent to me, asking if I would go and see a Bunya who was believed to be at the point of death with cholera. We went, and found him in a state of collapse, perfectly pulseless, and to all human appearance as if he would not survive above an hour. Some medicines were given to him, and hot bottles applied to various parts of his body, with directions to continue the treatment. We remained with him for about an hour, Mr. Shoolbred improving the occasion by speaking to those around on the shortness and uncertainty of life, and the necessity of preparing for death. We left with little hope of again seeing him in life. Calling on the following morning, I was rejoiced to find that he was on the fair way to recovery, which was perfected. The tidings speedily spread over the city. And now the demands upon our services were very numerous, all classes and castes sending for me, and readily taking my medicines; sometimes, when dishes could not conveniently be procured, even Brahmans, in native fashion, drank the medicines out of my own hand. In the good providence of God a large proportion of my cases were successful, the superstitions and prejudices of the people were disarmed, and their confidence gained; and now that the opposition and the cholera are gone, we have often the pleasure of being accosted with "I am the man whom you brought from the brink of the grave; when I was laid down with cholera, you cured me."

Since the above was written, we have been again brought into contact with the native prejudices, and again have seen the value of our medical mission agency. The circumstances are shortly these:—A poor woman, of the Dundiya sect of Jains, was brought from a distant village in Maywar to the city of Aya Nuggur, for the performance of a rite which consists of the party voluntarily starving herself to death. Having heard of the circumstance, we proceeded to the place where the poor creature was undergoing her self-inflicted torture. We satisfied ourselves as to the truth of the report, and as the parties concerned persisted in their design, we reported the matter to the civil authorities. The fact of our entering the place where a "religious fasting woman" was

performing her vow, and polluting her, by feeling her pulse, was made a subject of great complaint against us. Great caste meetings were convened. Resolutions were passed to lay the whole matter before the superintendent of the district. Deputations were sent to Ajmere to raise the caste; money was collected, if need be to carry the matter before the High Court of Calcutta, assured that Sir Mordant Wells would decide in their favour. In the meantime it was proposed to prevent us entering the city—the poor medical missionary coming in for the greatest share of their abuse.

Matters continued in this way for some time. My dispensary was all but deserted, until one morning a Jain gati (priest)—Mr. Shoolbred's pundit—came and asked me if I would be so very kind as to go and see the wife of the principal Jain banker of the city, who had been nearly distracted with toothache. I went, taking my tooth instruments with me; was admitted behind the punda, and extracted the offending teeth. The example set by such a man admitting me into his house was sufficient to decide the question. A week afterwards I amputated the leg of another Jain, who made me a present of a sum equalling six guineas, which, of course, I handed over to the Dispensary. Since then my practice amongst the Jains has increased, and even more freely than before am I admitted into their houses. From an accident I was unable for some time to attend to my medical duties, and when I was at last enabled to enter the city, I was surrounded by many of those very Jains who had previously been so bitterly opposed to us, all inquiring very anxiously (and, I believe, many of them very sincerely) after my state of health, and expressing sympathy with me in the various afflictions that had befallen me during the past year. Amongst more important matter which I spoke to them about, I referred to the language they had used concerning us in the time of the Dundiya case, reminding them how they looked upon us as their enemies. I explained to them the reason of our acting as we did on that occasion. They agreed with me, and declared that it was all quite true what I said; that they knew we were their friends, and, as they themselves expressed it, we were their fathers and mothers in one. Some may be disposed to smile, and say that we, in believing them, are allowing ourselves to be fooled. No class of people know native character better (as a general rule) than missionaries, and know that whatever they say must be taken with a great amount of limitation; yet, with all the deductions made, I am convinced that the medical missionary possesses the means of gaining the confidence and respect of the heathen in a way that no other agency does.

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

It is intended to make a new vigorous effort to strengthen the Bishop of London's fund. The appeal which was made in June last has produced 100,000*l.*, of which 28,900*l.* has been actually paid. The bishop states that he wants 100 additional clergymen and 100 additional Scripture-readers to work in the most destitute parts of the metropolis, and of these he has obtained 25 additional clergymen and 15 additional Scripture-readers. Many liberal subscriptions have been promised, among them being those of the Duke of Bedford, 10,000*l.*; the Marquis of Westminster, 10,000*l.*; Mr. Charles Morrison, 5,000*l.*; the Bishop of London, 2,000*l.*; the Earl of Derby, 1,000*l.*; Lord Ebury, 1,000*l.*; &c.

The *Christian Observer*, in an article on "Theological Colleges, and the Deficiency of Candidates for Holy Orders," considers the chief cause of the latter to be the "disgraceful poverty of the clerical profession." It urges upon the country the need of making special efforts to improve the position of the clergy. It is useless, it says, to parade statistics, and proceeds:—"A curacy is scarcely a livelihood, even to a young unmarried clergyman. We mean, that without strict economy, he can scarcely subsist upon his scanty stipend, maintaining his position in society, without assistance from his friends. Of those incumbencies which lie within the reach of young men who have neither wealthy friends nor talents of the highest order, the great majority are scarcely better than curacies, not a few of them indeed are even worse. Poor men cannot enter the ministry. They cannot preach the Gospel in the Church of England, because they cannot live of the Gospel. We have only to add, that a curacy is no longer what it was some years ago. If the work is greater, the remuneration and the position in society are decidedly worse. We do not speak so much of the reduction in the value of money within the last fifteen years, as of the change resulting from the abolition of pluralities. They had existed ever since the Reformation, and indeed long before; but they

were a great scandal, and no friend of the Church of England would wish to see them restored. Yet it is not the less true that they afforded to several thousand curates, immediately upon their ordination, all the comforts of a moderate benefice; a parsonage house, a reasonable stipend, a sole charge, that great ambition of young ministers, and the privilege of taking a few pupils, now almost invariably denied. Except in name, the curate was, in effect, the incumbent of the parish, and frequently held the same post for many years, quite satisfied that no change would improve his circumstances, or afford him greater opportunities of doing good."

Dean Stanley preached on the Sunday after his installation in Westminster from the text, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." After having reasoned that Christianity was above all religions which observed sacrifice, for it was a religion founded on the greatest of all sacrifices, the sacrifice of the incarnation culminating in the sacrifice on Calvary, and that it was a religion of which its continuance in the world depended upon a continual sacrifice—a sacrifice which was spoken of in the New Testament as a sacrifice of heart and mind, a grateful praise and thanksgiving, a sacrifice of good deeds, of broken hearts, and contrite spirits—a sacrifice of the whole man in the dedication of himself to God—he proceeded at some length to explain the characteristics of "sacrifice," as set forth by the Church of England in its services. The sacrifice of reason, he said, was the first and foremost in the sacrifice to truth. It was no doubt a hard sacrifice that was required. Long, inveterate customs, cherished phrases, and preconceived notions were bound up with them; indolent respect to persons was indulged in; and these it was that truth required them to surrender. That was the sacrifice which God demanded, and which in the act of self-dedication they declared themselves ready to make. They would always

prefer the written truth to the unwritten, and it would be their duty to contend that the Word of God was in the Bible. This, then, was another sacrifice they had to make, to search the Scriptures thoroughly, to make out the true sense in which prophets and apostles had written, and not to force their own opinions upon them. This would involve many a struggle, many a sacrifice of time and ease unknown to those who trod the softer paths of literature and science. But they were sacrifices which some in every age were called upon to make, and they were sacrifices which were necessary to secure the progress of Christianity throughout the world. The Bible doubtless contained many things which were hard to be understood, but let them take it with all its difficulties, and with all the imperfections of human agency by which it had been handed down, and it would still be true that in the great field of theology no more reasonable sacrifice could be offered up by man than the study of the sacred Scriptures. Tried by the honest investigations of science—tried by the undue claims made upon it—tried by the misunderstandings of enemies as well as of friends—it would yet be found that there was nothing like the Bible in the world, nothing that would so well repay the trouble and anxiety which its study involved. It was now more important than ever to go back from modern controversies to the Bible, it was still more than ever the best means of bringing together the educated, the half-educated, and the uneducated, if not in one communion, in fellowship of thought and feeling. The Bible contained treasures of wisdom, justice, toleration, freedom, which had never yet been exhausted."

On the evening of the same day upon which Dean Stanley delivered this discourse at Westminster Abbey, Canon Wordsworth preached the special evening sermon at St. Paul's Cathedral, before a crowded audience. Dr. Wordsworth's discourse was directed chiefly towards a vindication of the Holy Scriptures as an authoritative revelation from God to man, and as entitled to implicit trust and obedience. His text was 2 Tim. iii., 15, 16, and the chief foundation for his remarks were the words "All Scripture is given by inspiration of God." After an introduction designed to point out the vast importance of this subject, he invited the congregation to see whether there was not a process of reasoning by which it might be made clear to the most simple and uninstructed mind that the Bible was really and in truth what it professed to be—the Word of God. The arguments referred to consisted of appeals to the facts of history as proving the truthfulness of the Gospel narratives; to the jealous care of Jew on the one hand and Christian on the other, to preserve intact the Old Testament Scriptures as leading to the belief that the books which are now held forth as constituting those Scriptures are the same as those which Christ received as such in his day; and to the fact that Christ set his seal upon those Scriptures as an authoritative testimony

to the carefulness with which the Jews themselves had preserved them. Turning from the simple and uninstructed to the wise and learned, he expressed his conviction that if such men would attain true wisdom, they must become as little children, and approach Divine things with a reverent spirit of love. Unlike the ancient expositors, there were men now-a-days who approached the Bible in order to criticise and cavil at it. Many of them treated the Bible as a magistrate would treat a criminal. They sat themselves down with magisterial self-complacency on the judicial bench of their own arbitrary dogmatism, and commanded the Bible to be brought before them as a prisoner at the bar, forgetting all the while that the day was coming when they themselves would stand at God's bar and be judged out of the Bible itself. The preacher adduced several instances in which the criticism of learned men had been shown to be baseless, by the additional light which the progress of discovery and science threw upon the subject, and he therefore warned his hearers against hasty conclusions in reference to any of the difficulties which in these days furnish such a theme of theological controversy.

On Sunday, the 17th of January, the Wesleysans of the London district commenced the celebration of the jubilee of their Missionary Society. Large congregations assembled in the metropolitan chapels belonging to the connexion, where special sermons were preached by some of the most able and popular ministers of the Wesleyan Methodist denomination. The sums already given or promised to the jubilee fund up to the present time have reached 105,000*l.*, and the General Missionary Committee are confident that not less an amount than 150,000*l.* will be realised when the whole of the jubilee services throughout the kingdom are concluded. Several objects connected with the missionary work will be aided out of the jubilee fund,—such as the provision of an institution for the special training and preparation of candidates for the missionary ministry, the colleges of Richmond and Didsbury having become insufficient to accommodate them, as well as the many who are preparing for the work of the ministry at home. It is also proposed to appropriate a portion of the fund to the training and employment of a considerable number of native agents in Africa, the difficulties of the African languages having hitherto formed a barrier to the free labour of English missionaries in that continent, and the climate of large portions thereof being very unfavourable to European health and life; to the commencement of institutions for training candidates in theological and biblical knowledge in Germany, France, and Italy; to the building of a chapel to the memory of Mr. Wesley's coadjutor, the Rev. John Fletcher, at his native town of Lausanne; to the sending of fifty additional missionaries to India and China, chiefly in the Mysore territory and the valley of the river Yang-tze, and to provide more fully for disabled missionaries and missionaries' widows and orphans.

The *Congregational Year Book* for 1864 gives the following as the number of Congregational churches in Great Britain:—England, 1818; Wales, 687; Scotland, 103; Ireland, 28. Ministers newly settled during 1863, 77; fifty-four of whom were from Colleges and Home Mission Institutes, viz.:—New College, 9; Rotherham, 5; Airedale, 2; Springhill, 2; Lancashire, 4; Cheshunt, 2; Western, 4; Hackney, 2; Bala, 5; Brecon, 4; Carmarthen, 1; Edinburgh, 3; Cotton End, 1; Cavendish, 10. Ministers resigned during 1863, 215; of whom there have removed to other churches 134. The number of Congregational Ministers in the United Kingdom, the Colonies, and heathen lands, is estimated at 2,612; the students in the various colleges at 456.

The subject of Trust Deeds is at present engaging attention among the Independents. There exists considerable diversity of opinion in regard to the comparative merits or demerits of such bonds of Christian union. It is contended on the one hand that it is not honest for any minister to occupy a pulpit and preside over a church the trust deed of which provides expressly that such doctrines as those of the highest order of Calvinists shall be preached, while he may hold these doctrines to be unsound. That unless he can subscribe *ex animo* to everything inserted in the deed, he had better have no such deed at all, or at any rate, that the fundamental truths only should be stated; while on the other hand, it is maintained that without specific details, as well as a declaratory statement of fundamental truths—the specific details being more of the nature of an open question than as binding in every point of the conscience, there can be no real security against the pulpits passing into the hands of latitudinarian preachers, who might dwell more on speculative truths than Christian doctrines. There is a feeling that some modification in details is required, but a conviction that to abolish trust deeds as declaratory documents would be a calamity.

The *Baptist Hand Book* for 1864 states that there are 1,119 Baptist churches in England and Wales, with 1,888 ministers and 135,826 members. In Ireland and Scotland there are 118 Baptist ministers. These include Baptist churches of all kinds, but not Mission churches or missionaries. During the past year thirty-eight chapels have been erected or enlarged in England and Wales.

The following is an extract from a statement published, descriptive of Mr. Spurgeon's college:—In 1856, the college consisted of one tutor and one student; in 1861, it comprised two tutors and sixteen students; at the end of 1863, it possessed an adequate tutorial staff, and the large number of sixty-six students. These young men are lectured by Mr. Spurgeon twice in the week, and by Mr. Rogers more frequently. They also receive regular instruction in different branches of learning from

Mr. A. Ferguson, and other gentlemen, including occasional lectures on scientific subjects. The course of study is limited to two years. Besides the students for the ministry, there is an evening school, in which nearly two hundred young laymen receive instruction in the elementary parts of a good commercial education, not excluding either classics or mathematics, for which no charge is made, except for books at trade price. The college and school together involve at this time a yearly outlay of hardly less than three thousand pounds. For, with a few exceptions, the college funds supply the sixty-six students for the ministry with board, lodging, education, books, and, in some instances, clothes, all free of expense. The question is, where does the money come from? This is the remarkable part of the story. At first, Mr. Spurgeon had to dip deep into his own pocket. Then he drew largely upon the profits of his printed sermons. But what were these among so many? He was driven to the "bank of faith," and it has never failed to honour his draughts. Its chief human dependence, I believe, is upon the weekly contributions in the offering-boxes which meet the eye at every door of the Tabernacle and its precincts, and which, it is stated in front, supply something like a moiety of the income. Large sums and small come from foreign, unexpected, and often unknown sources: sums of two hundred and one hundred pounds from individual donors are mentioned as instances of the manner in which the enterprise affects the hearts and prompts the liberality of religious persons both far and near. So far from doubting whether he will be still sustained, Mr. Spurgeon distinctly intimated that he has it now under serious consideration to provide yet ampler accommodation; which means, I take it, the possible erection of distinct college premises. He seems to be driven to this by the number of applications for admission to which he is now unable to attend, and not deterred from it by any fear lest the needful support should fail to come.

Last year sixty clergymen and sixty dissenting ministers gave their free services to the work of preaching in the theatres, besides those who preached in St. James's Hall and the "Britannia," where 300,000 people were addressed; and many facts are given in the reports of the respective committees, showing that much good has been done.

The week of special prayer commenced on Monday, January 4th. Various denominations of Christians were represented both on the platform and in the body of the hall, and the addresses that were delivered were earnest, practical, and devout. On Sunday afternoon a united communion service was held in the hall, under the presidency of the Hon. and Rev. B. W. Noel; and in the evening the room was opened for preaching.

The Bishop of Ely (Dr. Turton), recently deceased, was born in 1780. He was known as the author of several works of value, the most promi-

nent of them on the Romish controversy. From 1842 to 1845 he was Dean of Westminster, and since the last of these years has occupied the See of Ely, to which he was appointed by Sir Robert Peel. He was a Conservative, but took no active part in the deliberations of the House of Lords.

The admission into prisons, as paid chaplains, of the priests of the Church of Rome, continues to excite much discussion and feeling in different parts of the country. Several new chaplains have been appointed.

The Catholic Directory for 1864 gives the following statistical statement, which shows the advancement of the last ten years :—

STATISTICAL SUMMARY.

	1854	1864	Increase
Roman Catholic Clergy in England	922	1267	345
" " Scotland	134	178	44
Total	1056	1445	389
Churches and Stations in England	678	907	229
" " Scotland	134	191	57
Total	812	1098	286
Communities of men in England .	17	66	39
Convents in England	84	173	89
" Scotland . . . . .	..	13	13
Total	84	186	102
Commissioned Army Chaplains .	..	18	18

Scotland.

THE annual meeting of the National Bible Society of Scotland has been held in Glasgow. The Duke of Argyll, who is president of the society, occupied the chair.

It was stated that the circulation of Bibles and Testaments by the society had increased from 100,000 two years ago, and 116,000 last year, to 126,000 this year. Bible-women were actively at work, and had sold some 13,000 or 14,000 copies; colporteurs were carrying on operations in most distant and isolated localities in the Highlands and Islands. His Grace, in his opening address, referred specially to the recent triennial visitation charge of the Bishop of Oxford :—"The principle upon which all our operations are founded is this—that it is a wise and safe thing to circulate the Scriptures independent of all ecclesiastical organisation. We say that the Scriptures are above all Churches, and they are above creeds and catechisms; that by the Scriptures the Church is to be judged, and not *vice versa*, as many say, that we are to judge the Scriptures by the Church. Now, this I hold to be a principle of immense importance at all times, but I conceive it to be of still greater importance at the present time than it has been in many former periods of the history of the Church, because at the present time we have many speculations among us

it is a time of very bold and very free opinion. We have many speculations which are avowedly hostile to Christianity; we have other speculations which are not, perhaps, hostile, but are indifferent, to the interests of Christianity, whilst we have others which, I sincerely believe, are intended to be friendly, but are conceived by many of its friends to be equally hostile to the interests of Christianity; and I say it is an important question at this time what is to be our line of defence. Are we to stand upon the authority of the Scriptures, or are we to confess that we are unable to do so; that we are unable to fight in the open field as it were; that we must retire behind the earthworks and entrenchments of what men call the Church? That is the question which we have now to decide, and a more important question cannot be committed to the Christian community to be decided upon." Quoting the following sentence from the Bishop's charge,—"Thus we shall, in the long run, be unable really to maintain the divine authority of the Holy Scriptures, if we give up the divine authority, in its proper place, of the Holy Catholic Church,"—he reviewed the various meanings attached to the expression the Holy Catholic Church, and showed that in the only place in which it was interpreted in the Church of England service it was described as "The whole congregation of Christian people dispersed throughout the whole world." Taking then this interpretation, he asked, in what sense is it true that the Bible has ever depended upon the "Christian people dispersed throughout the whole world"? Of the relation of the Bible to the early Church he proceeded afterwards to say :—"I wish to say one word in regard to the sense in which the early Church was the witness of the Bible, and in what sense we owe the Bible to it. I conceive it to be wholly unjustified to claim, on behalf of the early Church, a supernatural or inspired power, in respect to the collection of those writings which constitute Holy Writ. I do not for a moment mean to deny, or doubt, that God's Spirit has been present with His Church, guiding it in all those matters in which it was useful that it should be guided for the future of the religious world—that I do not doubt, or deny, or dispute for a moment; but I say it was not necessary for the early Christians that they should possess any sort of inspiration, any sort of supernatural power, in order that they might be witnesses of the genuineness and authenticity of the writings which were committed to them. They were witnesses of the authenticity of the Scriptures exactly in the same sense in which the pagans were witnesses of the authenticity of Virgil, or Livy, or Horace; and I believe that they had no other power committed to them than that of exercising their own human faculties in witnessing that such and such writings came from such and such men, and were committed to their holy keeping." After reasoning that physical truth is only brought into connection with the Bible as a means of illustration, he continued : "When we come to look at it in this point of view,

when we recollect that the Bible reveals not physical but spiritual truth, we shall find that not one of the discoveries of modern science touches in the slightest degree the revelation which is made to us. Look at the relation, for example, which it bears to the great science of astronomy, respecting which so much difficulty was found. I say that none of the discoveries which have been made, from the days of Galileo to the days of Sir Isaac Newton, and from the days of Newton to the days of Herschel—none of them have done more than help to follow up the magnificent language of the Psalmist—“When I consider the heavens the work of thy fingers, the moon, and the stars which thou hast ordained, what is man that thou art mindful of him?” And so, in regard to geology, in respect of which the principal truth which has been brought to our minds is not the infinitude of space, as in astronomy, but the infinitude of time. I say that the whole discoveries of geology do but enable us to understand a little better that other language of the Psalmist—“In thy sight a thousand years are but as yesterday, when it is past, and as a watch in the night.” Noticing, in conclusion, the relation to the Bible of creeds and confessions of faith, he said:—“I wish to say a few words in respect to the relation in which I conceive the Bible stands to creeds and confessions of faith. I do not wish to say a single word which may assist the current of feeling which I am afraid in some quarters is already setting in only too strongly against the utility of definite belief in matters of religion. There are some men who seem to think that they can maintain a sort of shadowy Christianity when they have refused to hold every one of its doctrines, and when they have questioned every one of its historical facts. I admit the value of systematic theology as a science, and I doubt myself whether the time will ever come when the Churches of Christ will be able to do without creeds and confessions, and terms of subscription amongst themselves. All I ask is, that as we desire that others should keep the Holy Catholic Church in its proper place as regards the Bible, we should see ourselves that we keep our creeds and catechisms in their proper place as regards the Bible also. We must remember that they are purely human; that Divine truth has not been revealed to us in the Bible in a systematic form; that almost every one of our creeds and confessions has been drawn up at special times, with reference to special forms of error, and that they do express not truth absolute, but truth relative to the particular errors which it was intended to exclude at the time.”

At the last meeting of the Free Church Presbytery of Glasgow, a memorial was presented from 400 members and adherents of the Wynd Church, indicating their intention to adhere to the Rev. Mr. Howie, in the event of his being transferred from the Wynd Church to the new church in Charlotte Street, and expressing a hope that the

prayer of a former memorial in favour of said transference be granted. On the motion of Dr. Buchanan, the Presbytery agreed to recommend to the Assembly that Charlotte Street Church be sanctioned as a charge, and that Mr. Howie, and as many as adhered to him, be disjoined from the Wynd Church, and formed into a new congregation in Charlotte Street. This is the second congregation that has branched off from this territorial Wynd Church, planted in one of the most degraded districts of Glasgow.

The week of prayer was duly observed in Edinburgh. The meetings held every day in Queen Street Hall were all well attended, and conducted with great propriety. The Hon. Lord Benholme presided at the first, and was followed by the Rev. D. Glover, Rev. Dr. Sommerville, and Colonel Davidson. The chairmen on the following days were the Rev. Dr. Andrew Thomson, Mr. F. Brown-Douglas, General Anderson, Rev. Dr. Gook, and Professor Balfour.

Dean Stanley has been delivering lectures on the “Hebrew Monarchy” to the Edinburgh Philosophical Institution. The lecture on the reign of Solomon gave a magnificent view of his genius and works, and especially of the ideal and consecration of the temple. At the close he contrasted the sentiment imputed to Knox—“Pull down the nest, and the rooks will fly away”—with “the loftier wisdom in the prayer of Solomon, who saw that even the splendour of the temple might be a safeguard, not a destruction, of the highest ideas of spiritual worship;” and said that there is “a superstition in denouncing as well as in clinging to religious art.” He congratulated Scotland on the constantly increasing beauty of all the sacred edifices of every persuasion during the last few years. These sentiments were, of course, received with very varied feelings by different sections of the community.

The Committee of the Free Church Foreign Mission have issued an appeal to the members of the Church, of which the following is a portion:—We have to beg the very serious attention of our readers to the present financial position of our Foreign Mission Scheme. For several years previous to last year, the revenue from all sources averaged not less than 14,500*l*. Last year, the entire income fell below 12,000*l*. But for a large donation received a short time ago from a gentleman in England, last financial year would have closed with a considerable debt. The income, so far as the present year has gone, is greatly below the average of former years. There has been a falling off to some extent in the produce of the Associations,—not much in amount in any one year, but somewhat considerable when continued, as it has been, from year to year. The chief diminution, however, is under the head of donations and legacies, which, for a number of years, averaged upwards of 4,000*l*.

The statement which we made in regard to the Joint Committee of the Free and United Presbyterian Churches has been called in question. It was *perfectly correct* at the time, but we understand that the negotiations have since proceeded satisfactorily, and that the Committee have quite, or all but, prepared a basis to be submitted to the supreme courts.

Ireland.

THE threatened changes in the national system of education are provoking more opposition than was counted on. Though the new rules have passed the Board they have not become law; and advantage has been taken of the delay to organise committees through the north of Ireland for the purpose of watching and guarding the interests of sound education. A deputation from the Belfast Committee, headed by the Bishop of Down, accompanied by the Sheriffs of Down and Antrim, as representing the various sections of the Protestant Church, has already waited upon the Lord-Lieutenant. They have been told that an explanation will be demanded from Commissioners, and that the Government will be consulted. The following rules were objected to:—

“In convent schools the members of the community may discharge the office of literary teachers, either by themselves or by the aid of such other persons as they may see fit to employ, the salaries in such instances to be paid by the community, *except in the case of paid monitors.*”

“In the case of a few very large and efficient schools the commissioners are prepared to appoint young persons of great merit to act as first-class monitors, with a rate of salary somewhat higher than that of paid monitors of the present grade.”

A third objection was the alteration of the heading of the clause relating to convent schools, which in the older copies of the rules stood “convents,” and in the new stands “convents and monasteries.”

Two of the Roman Catholic members of the Board have been removed, Dean Meyler by death, and Master Murphy by resignation. Dr. Cullen's hostility continues unabated, and the Model Schools are everywhere denuded of their Roman Catholic pupils.

An influential meeting of the Church Education Society has been held during the month, and addressed at great length by Mr. Whiteside. The object was to enlist the more active sympathies of young men in the cause.

The new Archbishop was consecrated on New Year's Day, and the sermon preached by the Rev. Dr. Lee, author of the well-known work on “Inspiration.” The ceremony of enthronement took place on the morning following. In the interval, Archbishop Trench preached the sermon at the consecration of the new parish church of St. Jude, and the annual sermon for the schools of St. Peter's. In the first of these services he made graceful allu-

sion to his predecessor, among whose last public acts, if not the last, was his presence at the foundation of the same building, which was that day opened by the first public act of his successor.

The Deans of St. Patrick and Cork, and the venerable Warden of Galway, have been taken away by death. The Deanery of Cork has been filled by Dr. Magee, the rector of Enniskillen, and one of the most popular preachers of the Church. It is understood that the Deanery of St. Patrick's will be given to Archdeacon West. Efforts were made by some to secure it for Mr. Plunket and by others for Dr. Todd, who has recently come before the public with an exhaustive life of St. Patrick.

The annual meeting of the Ulster Society for the Deaf, Dumb, and Blind, was held under the presidency of the Marquis of Downshire, and addressed by twenty speakers. A new building has been erected to furnish accommodation for the increasing number of pupils. It was opened on the same day, and it was stated that of the 1300*l.* it cost, 1200*l.* was already subscribed. It was also stated, that while the population of Ulster has decreased in the last decennium from 2,110,590 to 1,954,236, the number of deaf mutes has increased by 177; and that of the 4930 of this class in Ireland, there are only forty-seven whose parents do not belong to the working-classes. The number of blind in Ulster between the ages of eight and thirteen, is but forty-five.

The Belfast Female Mission, an organisation of Bible women, reports seven paid agents, 14 lady-superintendents, 60 Bibles sold in the year, 23 careless persons brought to public worship, 21 drunkards reformed; 27 fallen women persuaded to return to the path of virtue. Out of 188 fallen women who have been influenced by the Society's agents, only 21 have gone back. This work has been accomplished at an expenditure of 190*l.* The population of Belfast is estimated at 130,000, and there are sixty-three places of worship, which, if crowded, would accommodate 45,000 persons. There is no town in which Church extension is more energetically worked.

DUBLIN, Jan. 1864.

France.

THE chief event interesting to Paris Christians, and to the whole Church, is the entering into rest of Dr. Frederic Monod. Humbly, gently, silently, victorious, after having glorified his Lord before his physicians, receiving through all the latter and exceedingly trying period of his painful malady, just the measure of strength for the measure of suffering, and no more. He fell asleep at 8 P.M., December 30, 1863, aged sixty-nine, after a ministry of forty-four years. Few men have had a longer life of sturdy, unvarying, faithful championship. Born at Mounaz, near Morges, in Switzerland, he was the eldest of twelve brothers and sisters, all of whom he was the honoured instrument of leading to Jesus. He passed the few first years of his life at Copenhagen, where his father was pastor to the

Church of the Refuge, and had among his boarders M. Corby—the concealed Louis Philippe. He afterwards studied at Geneva, where he met Robert Haldane, who was commissioned in the providence of God to carry back from Scotland the light of truth which Geneva had in former days communicated to his country, and then lost. This light of truth he received, together with Rieu, Pyt, Gonthier, and Gaussen, who have preceded him before the Saviour's throne, and Merle d'Aubigné, and others who are following hard after, all of whom formed the nucleus of the continental revival of religion of that period. After travelling through Germany, and studying at the university of Jena, he was nominated pastor of Paris in 1819. Here he was the first, and for a time the only, evangelical minister; for the breath of infidelity had swept over France, and Rationalism and lifeless orthodoxy spread their gloomy wings over the people, setting in darkness and the shadow of death. The first Sunday-school opened in Paris was his, and multitudes have to bless God for salvation therein received. How many have echoed the language of Dr. Ed. de Pressensé at his funeral! "To understand the bonds which unite my family to Frederic Monod, let it suffice to say that he led them to Jesus Christ in that period of his ministry when, thinking only to speak to children in his Sunday-school, he spoke to all who were hungering and thirsting for the Word of God." The committee of management of the religious periodical, *Les Archives du Christianisme*, offered him the editorship for six months upon trial; he accepted it in 1824, and kept it till his death, and its active uncompromising championship of evangelical principles has done an incalculable amount of good. His sermons were clear statements of evangelical truth, broad and strong, laid down like rocks. No curious questions, or idle opinions, or peculiar interpretations tempted him aside during his long career. He never lost sight of his catechumens; each year a circular letter came to invite them to meet him for devotion and exhortation, and very sweet were these meetings.

Attached with all the bonds of personal, family, and ancestral connection with the Reformed Church of France, nevertheless, when he esteemed she had taken a false step, in the General Assembly of September, 1848, by voluntarily accepting the position which had been forced upon her by Napoleon in the year X, and by substituting an "address of conciliation," signed by Rationalists and orthodox, for a confession of faith, he resigned his pastorate and broke off his connection. Together with a few like-minded men who took a similar step, he then formed the Reformed Evangelical Church, independent of State assistance, based on a distinct and clearly evangelical confession of faith and discipline, holding its synods and becoming the rallying point of several Free Churches, which together form the "Union of Evangelical Churches."

The interests of these churches called him to Scotland, England, America, where, although with-

holding the aid he expected for building a new church in Paris (the commercial crisis having just occurred), the Lord gave him more than he looked for, even a spiritual blessing, in the conversion and subsequent decision for the pastorate of one of his sons. His eldest son was already pastor at Nîmes. On his return to Paris similar blessings awaited him; other sons were joyfully brought to Christ in Mr. Radcliffe's meetings. No one entered more fully, joyfully, heartily, into the present religious movement. He lived to bring souls to Christ; and his hardest blows, by word and pen, were reserved for doctrines, whether critical or superstitious, which unhinge the truth and power of the Lord. These he dealt unsparingly, and never stopped till he had crushed the adversary, in whatever camp it was to be found.

A great void is felt throughout our churches, and at present we look around in vain for a successor. But the Lord will provide.

His funeral on the 2nd of January will be long remembered: most of the Paris pastors of all denominations were present. At the house, his brother, Pastor Guillaume Monod, prayed; his son, Pastor Jean Monod, read 2 Tim. iv. 1—8, and spoke of his life as a father bringing all his household to Christ by his life and conversation more even than by his exhortations. His favourite hymns were sung, "All is Well," and "We shall meet in Heaven." At the Chapelle du Nord Pastors Armand Delille, Ed. de Pressensé, and G. Fisch spoke, and after prayer and a distribution of Testaments, according to the direction of the deceased, the funeral procession was formed, to proceed to Père la Chaise. At the family tomb, Pastor Guillaume Monod, Pastor Pulsford, Pastor Valette, and Pastor Duchemin spoke, and Pastor Jean Monod deposited on the coffin a circlet of evergreen given by friends, and prayed. Pastor Th. Monod gave out the animating verse, "Notre sépulture enfin connaîtra sa victoire," &c., and the benediction was finally pronounced by Pastor G. Monod.

Pastors Ad. Duchemin and Théodore Monod continue their ministrations in the Chapelle du Nord; and the *Archives*, it is promised, will be carried on in the same spirit, and promote the same cause, as in past time.

Your readers will excuse a more rapid review than usual of other events. The week of prayer was kept in Paris; every evening a meeting was held in a different church, and although the exceptionally bitter cold weather prevented many from attending, the prayers and exhortations had more life and more love than in previous years. They were undenominational, and every church was represented. The last, in the Church of the Oratoire, was especially blessed with a spirit of brotherly union in Christ; prayers and exhortations were offered by pastors of the Reformed, the Lutheran, the Wesleyan, the Independent and the Baptist Churches. Many private meetings for prayer were also held. Matamoros took part in some of them. The few days he spent in Paris will not have been

lost either to himself personally, to the brethren who had the privilege of welcoming him, or to the cause of Spanish evangelisation, for which latter interest his journey hither was made.

Never was prayer more needed, and never did the Christian feel more the want of casting the future upon his God. 1863 has been a year of strange contradictions, doctrines, and events, in dire confusion heading up towards a crisis, and all men looking towards this crisis in dread.

It is not yet come, but appears at hand; and all the strength which God's almighty Spirit can put into his servants' hearts will apparently be needed. "Be not deceived," says a journal, "old Epicurus is the god of this time, and the delicate scepticism of our learned men is but the elegant interpretation of the materialism of the million. It is but natural that, when great moral ideas cease to conduct a people, the worship of material interests should take their place. When the words of duty and holiness are obsolete, others take their place, such as cleverness, intellect, success. The past year has filled up the measure of those which preceded it; luxury has been developed in frightful proportions, unlimited ambitions have continued to elbow each other and to glory in their shame. Serious minds have asked where will our age stop on the inclined plane down which it is hurrying at the top of its speed?"

We do not exactly relish the *Union's* suggestion that the Pope, having accepted the Congress, should become "Justice of the peace" to Europe.

The five Protestant Tahitians who had been quietly settled in a convent, have been placed, thanks to the energetic steps taken by pastors, in Protestant schools. One of them is Joinville Tuavira, son of Queen Pomaré, who had been by her commended by letter to the care of Dr. Grandpierre.

The Protestant Bible Society has admitted the Geneva version, with others, among the Bibles it distributes. Several of its members, among whom four vice-presidents, have given in their resignation in consequence. *A propos* of versions of the Bible, Abbé Glaire, whose New Testament is authorised by the Index, declares that it is the best translation, and has this advantage above all others: it is under the special dedication to the Virgin Mary for this reason:—in 1858 the author went purposely to the sanctuary of Notre-Dame-de-Lorette, and said mass there with the manuscript sheets hanging about his person under his robes! He afterwards deposited them for awhile in the *Santa Casa*!

Here we see the two awful tendencies at work, rationalism and superstition, upon the very volume which is our only safeguard from both.

PARIS, January, 1864.

Portugal.

IN one of the first sessions of the Cortes of this year, a young deputy, chosen for the first time, brought in a motion which will not fail to produce a general sensation in the country. Mr. Levy Maria

Tordao has proposed the following bill:—"Liberty of religion, and equal protection for all religions guaranteed." Till now the constitution (article 6) only allows foreigners to have religious services in edifices not having the external form of churches, whilst for Portuguese the Roman Catholic religion is the only one acknowledged. In the penal code, punishments are appointed for propagating any doctrine opposed to Catholicism, using means to make proselytes to another religion, and for leaving the Catholic religion (arts. 130—135).

It is not very probable that the motion of the young deputy will this year have a majority, even in the lower house. Though almost all the higher classes of society are liberal and disposed to religious toleration, the mass of the lower classes are in the hands of the priests, and the government has reason enough to avoid anything that could stir up the passions of the people, and give good occasion to the Miguelistic party to begin again their old agitation. Nevertheless, it is a good sign that matters are so far advanced as to make such a motion possible at all. And the question of religious liberty belongs to those questions, which, if once brought forward, have the guarantee of final victory in themselves. It seems now, that a Protestant movement is in some measure beginning; at least, violent accusations are found in clerical journals against two Catholic priests in the Azores, as openly favouring Protestant ideas. In these days, also, for the first time, a Lisbon journal has had the courage to open its columns to an open and frank answer of a Protestant to the unjust accusations brought forward against Protestantism in the last pastoral letter of the Patriarch of Lisbon.

LISBON, January, 1864.

Italy.

THE union for prayer during the first week of January has been daily observed in Genoa, Florence, Leghorn and Naples. From Genoa we hear that it has been productive of much good in drawing parties together; the only refusal being on the part of Betti, the British and Foreign Bible Society's dépôt keeper, who has been just invested by the Geneva Society with the agency of their works also. Mr. Betti has been for some time selling books, as well as Bibles, contrary to the rules of the Society which employs him, but in a matter of this sort he has acted without the permission of his superior, Mr. Bruce, who, of course, will not allow such a plurality. In Leghorn, the meetings were held in the Scotch Church school-room, and in Florence, in the Scotch Church.

A person named Rossetti, acting as evangelist to the Plymouthist meeting at Turin, lately published an outrageous book, entitled, "Principi della Chiesa Romana, della Chiesa Protestante, e della Chiesa Cristiana," in which he has displayed to the world his own revolting ignorance and degraded spirit. He affects to trace the Waldenses back to Alpine

convents as *frati zoccolanti* ! Even this is not original ; he has had to borrow it from the writings of Charvaz, present Archbishop of Genoa,—long Bishop of Pinerolo,—the most bitter enemy the Waldenses have. Rossetti may rank next him ! But though he is especially bitter against the Waldenses, all the Churches of Christ are quite as unhesitatingly unchurched, and then misrepresented ; and there is no Church in the world, according to him, but the little handful of which he, Guicciardini, and Magrini, of Florence, form the leading trio. I notice this contemptible pamphlet, not from its intrinsic worth, but because it has drawn from Dr. De Sanctis a letter written in a fine Christian spirit to the Waldensian paper, *L'Eco della Verità*, repudiating for himself and the Church at Genoa, to which he ministers, all sympathy with Rossetti's views.

I have not yet heard what the amount of sales made by the colporteurs of the British and Foreign Bible Society amount to for 1863, but the following are the statistics of the Scottish National Bible Society's labours during the past year :—The average number of colporteurs employed during the year was sixteen, and they sold 4563 Bibles and Testaments, Diodati edition, in Italian, and 49,304 religious books and tracts. The monthly average of sales to each man stands, twenty-four copies of the Scriptures, 257 books and tracts, as against an average of from forty to fifty Scriptures, or portions of them, per man, monthly, in the British and Foreign Bible Society's service. It is held on all hands that the Scottish colporteurs, from the permission given them to sell tracts as well as Bibles, are at this moment doing a most important work, as they are breaking ground, not only for themselves, but also for the English Society's colporteurs. The arrangements made by those who direct the men of both Societies prevents anything like collision, or loss of labour.

Mr. Buscarlet, whose schools at San Pier, Naples, are well known, has now successfully set agoing a normal Protestant school for boys, and is attempting to open a female one also. We hail this movement as one of great importance to the future interests of the Protestant Church in the south of Italy, and would strongly recommend it to the liberality of those who take an interest in the spread of the Gospel in Italy, as the effort is entirely a voluntary one, and he has no one to back him in it. The *pluck* which he has shown in at once acting on the plan suggested to him of having a normal school for training teachers in Naples, rather than waste money in sending a few lads up to the Waldensian valleys, contrasts most favourably with the timidity of the Waldensian Evangelisation Committee, who, when the proposal to open a normal school at Florence was made to them, last spring—when a school had been actually built for the purpose in Palazzo Salviati, and the master's salary secured for the first year, actually declined to carry it out, for fear of creating jealousy on the part of the

Church in the valleys and ruining the normal school at La Tour ! Warmly as I am attached to the Waldenses, I am not blind to their fault, and this is beyond a fault—a very grievous blunder ! But for it we should now have had a normal school in the College buildings at Florence, but Naples has had the benefit. We earnestly hope Mr. Buscarlet may be supported in his spirited enterprise.

The Wesleyans, I understand, notwithstanding fair appearances at first, have found Signor Albarella quite as intractable at Naples as the Marquis Cresi and Signor Appia did. There was a union between Mr. Jones and him for a moment, but a correspondent writes me it has been speedily followed by a separation. Report speaks of the Marquis Cresi being obliged to withdraw from Naples to some other sphere of labour, on account of bad health. I hope this may not be necessary.

TUSCANY, Jan. 15th, 1864.

Switzerland.

GENEVA.—The last day of the year which has just ended was a grand and glorious festival for Geneva. It was on the 31st of December, 1813, that our old republic, after suffering fifteen years under the French dominion, cast off the yoke, and returned to life again ; we have just celebrated the fiftieth anniversary of this deliverance, and you will readily conceive how ardently religious feeling has mingled with our patriotic joy.

You know in what manner Geneva, in 1798, became a French town. What Louis XIV. had not done, in spite of his wrath against Geneva, both as a capital, and as the refuge of the persecuted Protestants, the French Republic dared to do ; and it was while proclaiming the rights of nations, that they annihilated this little nation, which had so valiantly conquered and so courageously preserved its liberty. The French Government began by working upon the divisions already existing among the citizens ; then, interposing as a mediator, it fomented instead of calming these animosities, and wound up by imperiously commanding Geneva to open its gates to the army charged to invest it. The citizens were then unanimous in mourning over their lost liberty, and in detesting the oppressor : but too late.

However, God permitted that we should not be deprived of the immunities which, fifteen years later, rendered a resurrection possible, and brought it about. The French Government (the Directory) did not require that Geneva should enter completely, as far as its civil and religious administration was concerned, into the unity of the great Republic, so soon to become the Empire. The Church and the Academy preserved their organisation. The Church especially became the centre of the memory and hopes of the nation, remained the depositary of the ancient inheritance, which it sacredly preserved.

But we had hard times to undergo. The burden of the wars of the Empire weighed upon us more

heavily than on most other cities. Our commerce, our manufactures, were almost entirely destroyed. Our deserted streets, our empty houses, showed the rapid diminution of a people reduced to misery. We were forced to give up our young men to be scattered throughout Europe, either to kill or to be killed—to kill men whom we knew to be our friends—to be killed for a man whom we had never recognised as our sovereign. And in the midst of all these sorrows, our pastors were required to ascend their pulpits, and thank God for those victories which would delay for an indefinite period the time of our deliverance.

The Emperor was fully aware how little Geneva was devoted to him; he knew that there hardly existed a single Genevese who did not nourish in his heart the hope of a restoration of the old republic. Nevertheless, either from motives of policy, or out of respect for feelings which he could not blame, he always showed himself rather inclined to conciliate us, to lighten our yoke. Some even dared to suggest to him once or twice that he would be performing an act of justice which would cover him with true glory if he re-established our republic, so treacherously destroyed by a government whose perfidy he had himself stigmatised on other occasions. Not only did he turn a deaf ear to us, but towards the close of his reign the report was circulated that we were threatened with the loss of all that the Directory had left us.

Great was our joy, though still mingled with cruel anxiety, when the rapid course of events at the end of the year 1813 led us to hope that our calamities were drawing to a close. How many prayers to God, during those days, were offered on behalf of our country, of our Church! At length, towards the latter end of December, the French soldiers retired, and an Austrian corps entered *en ami* within our walls. Then one thought filled every heart, one cry resounded from every quarter—"Geneva will be free! Geneva is free!" Several magistrates belonging to the old republic formed a provisional government, and on the 31st of December proclaimed the Restoration. These noble-minded men risked their lives, for had the Emperor ever again become master of Geneva for a single day, death would have paid the price of their devotion. But God watched over us, for Geneva, restored from the dead, had been placed under his protection from the first day of its resuscitation. The people thronged the churches, and with tears of joy resumed the customs of bygone times. When the company of pastors went, according to ancient custom, to pay their respects to the new Government, the *Premier Syndic* (President of the Republic) said to the pastors:—"Gentlemen, you have carried on the republic through the time of our oppression, and while our country, Geneva, was in the tomb, you have watched beside her."

Such are the events of which we have just celebrated the fiftieth anniversary. The preparation for this festival has not been one of unmixed joy.

The Catholic territory which was added in 1815 to the old republic, is inhabited by a population whom fifty years of benefits have only made more malevolent and hostile. The wretched Government which, thanks to the Catholics, has remained in power since 1840, would indeed, in order to content them, have refused to participate in this festival, or even have prevented it. Public feeling, however, has been so strong and so unanimous among the population of the ancient territory, of which the city is the centre, that the Government has been forced to succumb.

The movement has thus been a grand and glorious one. It was indeed a touching sight to see our old cathedral filled with an immense crowd, and surrounded by a not less numerous throng who had not been able to find room within its walls. It was the moderator (president) of the Company of Pastors who officiated. You know that our cathedral has been for many centuries closely connected with our history. Since the thirteenth century it has witnessed the accomplishment of the greater part of the important acts of our political and religious life.

According to a custom now in general use throughout Protestant Christendom, we devoted the second week in January to prayer-meetings. In these assemblies we strongly felt the effects of the emotions awakened on the 31st of December; speakers and hearers could not but turn their thoughts towards that God whom we love so much on these occasions to call "The God of our Fathers." But our earthly country has not led us, and will not lead us to forget our heavenly country. We know full well, and seek to know still more and more, that the temporal blessings which our Father bestows upon us are only valuable as they lead us to Him in gratitude and love.

Jan. 15, 1864.

Sweden.

SWEDEN.—A Scandinavian missionary meeting recently was held at Melmo, a large town in the south of Sweden. Its object was to afford the friends of missions in the three Scandinavian countries an opportunity of consultation and mutual encouragement, and especially of considering whether it was expedient to combine the present separate missionary societies of the three countries in one great Scandinavian Missionary Association. There are said to have been upwards of 1,200 persons present. Of these, only three came from Norway, viz., Rev. Mr. Sinding, from Stavanger, President of the Norwegian Missionary Society; Rev. Svend Bruun, from Christiania, President of a Missionary Society established in that capital; and Mr. Blessing, Rector of the Mission School at Stavanger. From Denmark there were about eighty; and of the Swedish peasants it is said that many had come from distances of seventy

or ninety English miles, while even the more distant and northern parts were not unrepresented both by clergy and gentry. Much interesting information regarding the progress of missions was communicated. The want of zeal and activity in the cause during the past was admitted and deplored. The proposals for united missionary

action, a common mission school, and missionary journal for the three nations, were discussed with great earnestness; and on account of the division of opinion as to the extent to which union was attainable or desirable, the discussion was adjourned to another meeting, to be held in Copenhagen, next summer.

Holland.

THERE are fourteen different Missionary Societies in this small country. We present them in the following tabular arrangement, as read at the Missionary Conference of August, the proceedings of which are published.

Name.	Established in the year	Income of last year.	Field of Labour.
1. The Dutch Branch of the Moravian Mission of Zeist.	1732	10,720 florins	{ The well-known different places occupied by the Moravian Missioners.
2. The Dutch Missionary Society (Zendinggenootschap) of Rotterdam.	1797	95,036 "	{ The Dutch East Indies (Celebes, Java, Molucca).
3. The Java Committee, Amsterdam.	1851	3,300 "	{ Java; supports also Missionaries in Sumatra.
4. Union for the Advancement of the Cause of Missions among the Heathen, Rotterdam.	1850	5,500 "	{ Aids the other Missionary Societies.
5. The Missionary Society of Ermels.	1857	?	{ Sumatra, Talant Islands, and South Africa.
6. Missionary Union of the Free Evangelical Congregation, Amsterdam.	1856	about 600 fl.	Has no labourers of its own.
7. The Mission of the Christian Separated Reformed Church, Kampen.	1858	?	Surinam.
8. The Missionary Union of the Netherlands, Rotterdam.	1858	?	Java.
9. The Haarlem Missionary Union.	1859	?	{ Tagal in Java (in union with the Society numbered 11).
10. The Utrecht Missionary Union.	1859	13,686 florins	New Guinea, Bali.
11. The Netherlandish Reformed Missionary Union, Amsterdam	1859	?	Tagal in Java.
12. The China Committee.	... ..	... ..	Supports the Society numbered 3.
13. The Mission of the Menonites.	... ..	?	Has one Missionary on Java.
14. The Lutheran Missionary Society of Amsterdam.	... ..	... ..	{ Supports the Leipsic Missionary Society.

Germany.

PRUSSIA. — The ecclesiastical life of this city has of late assumed several interesting aspects. The proceedings of the so-called *Left* of the Schleiermacher party must first claim our attention. They had advertised a meeting in Berlin, for the purpose of giving in their adhesion to the Protestant Union; but this meeting did not take place, the general superintendent having put forth a protest, in which it was stated that any attempt practically to carry out the views professed by the Protestant Union must be dealt with as an inadmissible opposition to the lawfully-sanctioned orders of our Church. And not only so, but even theoretical sympathy with the general scope and aim of this

Protestant Union was strongly discouraged, both in the clergy and the members of their congregations. We believe this to have been a most proper measure; for in the purposes of this said Union we can discern nothing but a surrender of positive Christianity to the "Humanism" of modern philosophy; in other words, an *un-Christianising* of our people. But whether this protest on the part of the Church authorities will, in the long run, prevent the adhesion of spiritual members of the Prussian National Church to the Protestant Union, time must show.

Renan's "Life of Jesus" has made no great stir among us here, although every effort has been made to ensure it extensive circulation. Professor Paulus Cassel, of this city, has written a review of it, exposing its unscientific character, and stigma-

tising the author's Talmudical learning as thoroughly superficial.

Dr. Steinmeyer, the professor of theology, in his lecture delivered at the Evangelical Union, denies to Renan all scientific capacity whatever for such a work, and speaks of his book as showing "only notoriously fragmentary theological learning; only reminiscences of the seminarist of St. Sulpice." Indeed, the scientific verdict upon the book has almost universally been an unfavourable one, accusing it of superficiality and deficiency in exact reasoning. In the pulpit we have only heard it once named, and that was in the Christmas sermon of the new cathedral and court preacher, Koegel, in whom Berlin has gained a vigorous and animated Christian orator.

Amongst the events in our ecclesiastical sphere, we must give the first place to the late Anniversary of the Prussian Parent Bible Society. This Society resolved, during its year of jubilee, to give monthly lectures upon the Bible. The first of these, by preacher Kingman, was on "The Bible, as the Miracle of the Holy Ghost." The second will be by the Rev. Dr. Arndt, on "The Word and the Spirit." May this praiseworthy undertaking on the part of the Society be richly blessed!

We must also notice a lecture given by a gentleman of the name of Brückelmann, from Bremen, who, with one of his Christian friends, a Mr. Woodruff, from Brooklyn, in the United States, has come here to excite the sympathy of the Christians of Berlin in the cause and success of the Sunday-schools there established.

BERLIN, Jan., 1864.

SOUTH GERMANY.—Germany is in travail, and is bringing into the world birth after birth, now in the way of political, and now of religious, phenomena. In Frankfort there came first a German Diet of princes, then a Diet of German deputies, then a Protestant Diet, then a Congress of Catholic associations, then a General Congress of Reformed Congregations under Ronge, and now comes the Slesvick-Holstein agitation, which throws all other questions into the background, but at the same time affords a wide opening for all the champions of religious and political revolutions, who would willingly avail themselves of this temporary effervescence for their own ulterior objects.

The catechism question in Baden has been already opened in your journal for December, 1863 (p. 634). This continues to be the most agitating topic of the day in Baden, the point debated being whether, in conformity with the ordinance of the superior ecclesiastical authorities, it shall only be one half of the catechism now in use that must be learnt by heart by the school-children.

In Austria the Lutheran and Reformed Church has, by an imperial patent, obtained equal rights with the Catholic; but there are as yet many deficiencies in this boasted system of religious freedom. For instance, the Principal of the Uni-

versity of Vienna has refused to allow the Protestants the same footing as the Catholics there. For religious confessions and denominations other than the Lutheran and Reformed Church, nothing has yet been done. The prohibition of extra ecclesiastical meetings remains in force. So it is with the laws of the press: the public dissemination of their documents is still denied to them. However, a bill regulating the rights of assemblies and congregations is to be laid before the next Imperial Diet, through which greater freedom will be perhaps secured to religious confessions in Austria. In Prague the Philosophical Faculty had appointed Dr. Stein, who is a Protestant, to be their Dean; but a protest was entered against him by the Academic Senate, on the motion of Dr. Loewe, a *protégé* of the Cardinal-Archbishop of Schwarzenberg, and the Ministry refused to confirm him.

That with all this the Gospel, wherever it has free scope given to it, is making its way even in Catholic countries, is particularly manifest in the small Catholic state of Hohenzollern, where, within six years, four evangelical churches have been consecrated, and where many Catholics, with whom the writer of these lines is personally acquainted, have become zealous evangelical Christians.

Let me add, in conclusion, a few words about the Rongian Religious Reform Association, and the Protestant Association established by Dr. Schenkel. The object of the former was defined by Ronge, in Frankfort, to be the moral elevation of the German people. But how are the German people to be morally elevated without that Gospel which Ronge and the so-called German Catholics and Light-seekers reject? However, Ronge published his challenge at Frankfort in the following absurd manner:—"Up! to the battle against the priests, and again against the priests!—against the Catholics under the crowned beast and his Satanic band!—against the Protestants, who would teach the people only to work and to pray!—against the many-headed hydra with her destructive tail, who is called the Superior Ecclesiastical Council!—against Heaven and Hell, with which German Catholicism has done away, and whose existence it will positively allow no longer." M. Schmelz, formerly a Roman Catholic ecclesiastic, spoke of the feudalism of the episcopal system, and its pernicious influence upon the superior clergy. M. Ducat, the publisher of a paper called *Religious Reform*, spoke against the Jesuits as wolves in sheep's clothing. Struve expatiated on the demoralising consequences of the compulsory celibacy of the Roman Catholic clergy. In short, this congregation is mighty in denying and destroying, but it has not got at any positive confession of faith, and has not paved a way for the realisation of any. The Society is, moreover, so latitudinarian, that, when some Jews present at the meeting asked if they could become members, they were unconditionally answered in the affirmative. One of these very Jews had but newly, in an after-dinner toast at a meeting to bid farewell to a neologising evan-

gelical minister in the Palatinate, expressed the opinion, that the distinctions among men will not endure much longer; the Protestant will press the Catholic to a fraternal heart, and say, "We belong all to one God—the kingdom of Heaven is for all of us—we are of different colours but of one flesh."

To conclude with the Protestant Association, whose fundamental principles I formerly communicated to you, there is no knowing yet what may come out of it. It may lead to a protest for evangelical Christianity, or against it, according as the actual majority of the members is disposed. Against the progress of the Ultramontanists it might be a serviceable power, as also against those who wish to remain quite stationary in ecclesiastical matters. Most probably, however, it will incline to an ecclesiastical liberalism, comprising political tendencies, which the non-ecclesiastical and perverted masses will welcome with acclamations.

WURTEMBERG, Jan., 1864.

Turkey.

A PRIVATE letter from an American missionary in Turkey, dated Rodosto (Tekir Dag), October 1st, gives a remarkable instance of the spread of toleration among the bigoted adherents of Mohammed:

"An incident that occurred but two or three weeks ago, illustrated the wonderful change in policy which the growth of new ideas imposes on the Mohammedan ecclesiastics. Selim Effendi (Mr. Williams), the Turkish preacher, ventured one day into the great Mosque of Zeni Jami, near the bridge. A lecturer was haranguing a group of students; Mr. Williams took his seat near them, and, to his surprise, saw, by the movements among them, that he was recognised; but to have immediately withdrawn would have been to his discredit, and perhaps danger. He therefore retained his position. The lecturer soon dropped the subject he was upon, and began to say:—'Our holy prophet foretold us that between 1260 and 1270 of the Hejira (just the present time), some would apostatise from the faith. This must needs be to prove him a true prophet! But how shall we treat our unhappy brethren who thus do? Shall we deal with them by violence? By no means; for our holy books enjoin upon us to seek to win them by love,' &c. After the speaker returned from his episode, Mr. Williams retired. Ten years ago, under such circumstances, they would have beaten him to death with their fists, sooner than see him go away unharmed.

KHARPOOT.—You are perhaps aware that a few months since a mania for emigration to Russia prevailed throughout this region. For a time, such was the popular insanity upon the point, instigated probably by secret agents of the Russian Government, of whom one at least fell under our observation, that there was danger that all the Armenian population of the plain would sacrifice all their

hard-earned possessions here, and rush together, penniless, to the supposed elysium. Happily, only some hundreds instead of thousands of families were at last induced to go, and of these, owing to our steadfast opposition to the movement, only four or five families were Protestants. The bubble burst sooner than we expected, though not in the way we anticipated.

Stopped by the Turkish officials upon the frontier, and having sold at Kars their scanty remaining stores, the wretched crowd turned back to Erzeroum, where they were obliged to beg their bread. A very few, and among them our Protestants, reached their old homes in utter destitution, while the mass, in shame and despair, wandered off to distant places in search of food. Such an emigration fever will not soon rage here again, for the people have learned a lesson which they will not soon forget. This lesson, too, will incline them to listen to Protestant teachings, for they now see and believe that our opposition to the movement was meant for their good.

Within the past week the Female Boarding-school in this city has completed its first year, with thirty-seven pupils, of whom twelve are wives of members of the Theological School. Our highest hopes were more than realised in the progress made by the pupils.

This being the fourth anniversary of the Theological School, the first class, consisting of eighteen, were graduated, of whom the majority go out at once as preachers, eight of them having been formally licensed on the day succeeding the anniversary. Five or six others also will soon be licensed, and we may hope, ere long, to have an efficient force of native preachers. The most encouraging fact is, that of nearly all those located the people pay a considerable part, in some cases half or more, of their salary. On the past Sabbath, six persons, making thirteen during the year, were admitted to the Church here, which now numbers eighty-five.

A sketch of the subjects treated by the graduating class may interest your readers.

1. The Reformation in Armenia, by Gregory the Enlightener.
2. Duty of the Church to Educate its Children.
3. Man's chief Work on the Earth.
4. Duty of the Churches of this Land to Support their own Pastors.
5. The Bible our only and sufficient Rule of Faith and Practice.
6. Duty of the Church to Evangelise the World.
7. All can Labour for Christ.
8. The Happy Man.
9. The Christian's Earthly Duty.
10. Duty of Preachers to Preach the Bible plainly.
11. Means of Establishing Christ's Kingdom on the Earth.
12. Means of a Nation's Progress.
13. Duty of the Churches of this Land to Evangelise it.

14. Paul the Apostle an Example to all Preachers.

15. Necessity of an Educated Ministry.

16. Value of an Immortal Soul.

17. Duty of an Individual to his Nation.

18. Duty of Christians to give a Reason for their Hope.

DAMASCUS. — A correspondent of an Indian paper writes from Damascus :—

"One cannot avoid feeling painfully how utterly dead a thing is Mahomedanism both for moral and material use. This feeling is intensified by the sight of the Christian quarter, which for perhaps half-a-mile in length, is one scene of ruins; few of the houses being yet reconstructed since the massacre. Indeed in some places the marks of the blood of our slaughtered co-religionists is to be seen on the columns and on the walls. It is no light thing even in the present day to walk through street after street of houses, rased and burnt to the very foundations, encumbered still in the ruins, and ankle deep in pulverised rubbish, and reflect on the fearful crime committed here, and on the slight retribution which was exacted. In return for three thousand Christians barbarously murdered, about two hundred Turks appear to have been executed; and as compensation for the enormous destruction of Christian property, amounting to near a million, a certain amount of indemnity was guaranteed by the Turkish Government, of which, however, the unfortunate sufferers have received but a very small portion. The Turks keep hope, it is true, alive by promises, but after a few small instalments no money was forthcoming. The small advances made by the Turks have been quite insufficient to enable the Christian sufferers to achieve any part of the object for which the indemnity was granted,—namely, the reconstruction of their homes; and they have been obliged to spend the small sums they have received on their existence; and the great end of the chief mover of the massacre has been quite achieved—the absolute ruin of Christian influences in the locality."

India.

BOMBAY.—Several organs of Hinduism take advantage of the address of the Confederate clergy to assail Christianity. The argument is this: Ministers of the Gospel in the Confederate States, almost all of them being themselves slave-owners, and all of them allowed to preach solely on condition of their approbation of slavery, have persuaded themselves that the Bible is not against a system of slavery, but only against its abuses, and they publish a letter setting forth their conviction; consequently we are warranted in believing that Christianity does not condemn the system of slavery existing in America; and we may infer that its testimony against the various evils under the sun, is

not more decided or stringent than that of other religions.

The following extract from a letter of the Rev. A. White (labouring independently of any society), dated Satara, November 25th, will be read with interest:

"I came here last night on the road home from Punderpoor, where I preached to thousands on thousands for six days. I rode yesterday, on village ponies, about seventy miles, speaking to hundreds probably by the way. As for Punderpoor, every year many missionaries should go to that great heart of Marathi idolatry, and preach to the myriads of pilgrims. It is a difficult work and very laborious, but God's standard ought to be displayed in the place in which Satan's kingdom has so long been established. The idolatry and superstition of the place are sickeningly stupid and fearfully wicked. The people believe *implicitly* that the stone image of Vithoba there set up, is not a common image, like any commonly so-called God; but that there the Almighty, their Maker, the Creator of all things, stands visibly before them waiting for their homage and ready to bless them. They come, some of them from 500, some from 1000 miles' distance, to worship him, and to bathe in the river and wash away their sins. They spend no end of money to secure the fancied benefits; which are the removal of sin (pardon seems an idea foreign to the pantheistic soul), the meeting with God, and the deliverance from numerous births otherwise in store for them. To visit the God they submit to be beaten in the temple, hurled by the attendant sepoys on its stone pavement, and to pay the penalties of fatigue, fever, and disease. Up to the time of my leaving, cholera had not broken out; this year, I hope, may not be distinguished by that common scourge. There is now a sub-assistant surgeon there to watch over the interests of the place and of the pilgrims. He informed me that he believed that the close den which is commonly called Vithoba's temple, is the spot where the disease begins, and whence it is propagated among the pilgrims, and then from them all over the country. This year I should think 50,000 must have been gathered; less than usual, owing to the dearness of grain.

The Rev. Dr. Wilson gives an interesting record of liberality to his mission of natives who are still heathen:—

"After paying for the site (for which we could now get three times its cost), we have only about 1200*l.* (12,000 rupees) for the buildings,—a sum which is too small for the most economical estimate which can be made; but we intend to issue a circular, calling for additional help, especially in India. In Providence we have four extra calls for help before the public at present: this for the Native Church; one for the Boarding School; a more private one for Mrs. Hislop, so sorrowfully bereaved of her dear and honoured husband at

Nagpore (and for whom about 1500*l.* has been raised in India and 1200*l.* at home); and that of Mr. Narayan, for buildings at Indapore. For the last-mentioned object the sum of 4000 rupees, which I think sufficient for immediate wants, has been collected in Bombay during the last fortnight, one-half of it having been contributed by native gentlemen on friendly terms with our mission, including 500 rupees from Mr. Mangaldas, 500 rupees from Mr. C. Fardunji, and 200 rupees from Dr. Bhau Daji, whom Dr. Smyttan will remember. From Sir Jamsetjee Jejeebhoy (who was a fellow-passenger of Mr. Hislop to India in 1860), I have received 500 rupees for Mrs. Hislop. One native gentleman, Mr. Karandas Madhavadas, has promised me 5000 rupees for the enlargement of our Institution Library. He reckons Mr. Danjibhai and myself among his best friends. He sent 1000*l.* lately to the Asiatic Strangers' Home in London, 500*l.* in his own name, and 500*l.* in the name of his cousins. Mr. Dadoba Pandurang is writing a commentary on the Gospels in Marathi."

Mr. Ballantyne, of the American Mission at Ahmednuggur, mentions the baptisms of a girl of thirteen and a young man of eighteen, both of high caste. "Efforts were made by their friends to induce them to return, but without avail. The girl was taken before the magistrate, and declared to him her purpose to become a Christian. He decided, that in consequence of her tender years, she must be given up to her mother; but she returned here again, two days after, and no further effort was made to recover her. She is now in the girls' school, learning very rapidly, and wears a countenance indicative of the greatest happiness." He mentions that an American merchant at Bombay had presented 5000 rupees (500*l.*) for building operations, after having inspected the Mission for himself.

MADRAS.—The Rev. Mr. Macfarlane, of the Church of Scotland Mission, gives to the Board the following details of the forty-one baptisms referred to in our last number (p. 41):—"At the joint request of the Rev. Joseph David, and of the converts at the village of Kundiapootoor, I proceeded last month to Vellore, and, accompanied by the Rev. J. David and Robert Davidson, Esq., the Judge of Vellore, drove over to the village, about ten miles off, with the view of ascertaining, by inquiry and examination, the fitness of the converts for being received into the Church of Christ, and, if satisfied, of administering the sacrament of baptism. Preparations had been made beforehand as quietly as possible, as, from the petty persecutions to which the converts had been for some time exposed, and which led to the dismissal of a native Government official for his complicity, some little opposition was anticipated. On our arrival we found nearly forty of the converts, with several of their native Christian friends, assembled in the neat little chapel which has been recently built by the mission,

while a large crowd of spectators from this and the surrounding villages was assembled outside. The entire number of converts is between sixty and seventy, but no more than thirty-nine, including children, could be got together at this time. They are of Vallala caste, or cultivators, and, when their own field-work is slack, they go to other places for a time in search of employment. Many of them, in fact about twenty-five, were consequently engaged on the railway works, at too great a distance to admit of their attendance on this occasion. After divine service according to the usual form, during which the Rev. Joseph David addressed the congregation with much earnestness and solemnity on the sacrament they sought to receive, I proceeded to examine the candidates as to their knowledge of Gospel truth, which they desired thus publicly to embrace, and of the idolatrous superstitions which they sought formally to renounce, and also as to their motives for taking these steps. Previous to leaving Madras I had prepared, in conjunction with the Rev. Jacob David, a full series of questions on these subjects. The answers to these were most satisfactory, creditable alike to their earnestness and to the faithful teaching of Mr. Joseph David and his catechist; the adults evincing a knowledge of Scripture truth and of heathen error at least equal to what could be found among rural classes of our native land. After addressing them at some length, I proceeded to administer the sacrament of baptism, and to admit them into the Church of Christ, to the number of forty-one in all, including two young men from Vellore. The doors and windows were now quite closed up by groups of outside spectators, who behaved with much decorum, and were evidently much interested. The scene was deeply interesting; one old man, clasping his young grandchild in his arms, was evidently much moved. He and his wife came forward first to receive the sacrament, bringing with them their whole family to the third generation, their daughters, and their sons, and their sons' wives, and their little ones. After the service was concluded, all sat down to a little love-feast of fruit prepared outside by Mr. David. I believe that a spirit of inquiry is stirring the hearts of many others in this and the neighbouring villages, and that many might, by tender and assiduous dealing, be brought forth from the darkness of idolatry."

A most curious meeting was held in Madras lately, by educated Hindus, on the subject of the management of idolatrous endowments. The Government of India lately severed the last links of their connection with idol and Mussulman lands for superstitious purposes by directing that all such should be handed over to the worshippers most interested in their administration. Alarmed at this, "the Hindu inhabitants of Madras" mean to petition for a modification of the Act; but the main object was to save the funds of Hindu temples and monasteries from the maladministration of those

whom they singularly enough call church-wardens, (*dharma kurtas*), by asking the Government to put the funds under committees at the head-quarters of each county, and not of each village. The former being educated, will, it is supposed, prevent misappropriation and all the evils of what they call "sectarian" disputes. The confessions of the speakers were frequent and pathetic: that the temples are falling into ruins; that the holy idol services are neglected or badly attended; that the priests are immoral in their lives and peculate the funds. In fact, some spoke as an orthodox Pagan might be supposed to do just before Constantine's time, when he saw Christianity everywhere beginning to overturn the idols, and even use as churches the idol temples. One speaker said,—“The present decayed state of our temples is manifest to everyone; the causes which have brought about this deterioration it is unnecessary here to specify.” Government having, after a century's unhallowed support, left Hinduism alone, we see its own votaries sadly confessing that it is dying—proving by their appeal to Government not to surrender its support, that it has no inherent vitality, and must yield in time to the effect of our Christian missionaries, schools, and Government.—*Times Calcutta Correspondent.*

China.

PEKIN.—A letter states that Mr. Burns, the well-known apostolic missionary in China, has arrived at Peking:—

“On Thursday we were surprised by a visit from the Rev. W. Burns, of Amoy. J— came hastily in to tell me that he had arrived. I certainly was not prepared to see my own countryman in the garb of a Chinaman; and he has even gone the length of shaving the fore part of his head, and wearing a tail! We are so delighted to have him with us, he is such a truly good man. The object of his visit is to try and get Sir Frederick Bruce to do something towards securing protection to Christians in the south. Contrary to all our expectations, Sir Frederick has given him a cordial reception, and promised to do all he wants. It will be a great advantage to all the other missionaries; and it is fortunate they should have chosen Mr. Burns to represent the matter: it is ‘the right man in the right place.’ Many of his converts have been sorely persecuted, narrowly escaping with their lives; preferring to die rather than give up the religion of Jesus, or subscribe to idolatrous rites. In many cases the Christians were persecuted by members of their own families. Is it not delightful and encouraging to hear of such steadfastness? On Sabbath evening we had twenty present at our meeting. Mr. Burns conducted the service. He preached a good Gospel sermon, simple and impressive.”

TINGCHEWFOO.—The Rev. J. Laughton, Baptist missionary, recently visited Tingchowfoo at the time of the examination for the Tien-tsin, or

Chinese B.A. degree. There were between six and seven thousand candidates, and many of them eagerly attended the chapels of the missionaries. According to Mr. Laughton, it was curious to notice the effect which the preaching of Christianity had upon these scholars. Some of them said that Jesus was a great sage, and, according to what the preacher said, must have been a holy man. Some of them suggested that as Confucius was the great sage of the East, so Jesus was the great sage of the West. They were exceedingly angry at the attempts that were made to convince them of the sophistries and deficiencies of the philosophy of Confucius. When Christ was spoken of as the Son of the only true God, who became incarnate and died for the sins of men, some of them laughed, and others flew into a violent passion. Many of them left, saying, almost in the words of the Athenian philosophers, “We may, perhaps, call again another day, and hear more of this doctrine.” Several, however, lingered behind, and talked over the matter with the missionaries calmly, and with great apparent candour and ability.

ALLEGED JEWISH CITY.—The *Jewish Chronicle* gives an extraordinary and somewhat doubtful account of a city of Jews, described by a Jewish officer in the British navy. This lieutenant, proceeding thirty miles into the interior, came upon a city where his vessel was attacked. After a warm engagement, the chief was captured, who, to his astonishment, addressed his countryman in Hebrew. He then was permitted to visit the city, which he thus describes:—“It was an immense city, surrounded on all sides by walls and fortifications, and contained over one million of inhabitants, all Jews. In no other part of the Chinese empire are there any Jews. Here they are allowed every privilege. They can carry their produce to other cities, and trade with them, but are not allowed to emigrate. They have their own laws; and their chief officer is a Jewish Rabbi, who, with twenty others, enact laws, decide disputes, and deal out justice to the inhabitants of the city. In this tribunal is vested the power of life and death, and from their decision there is no appeal. They keep a standing army of the young men of the place, in order to protect their city. Their laws command the observance of the Jewish religion; but their rites and ceremonies differ from ours in many respects. They observe the Sabbath on what is to us Thursday, but still they call it the seventh day. Their synagogues are the most beautiful buildings that are to be seen in the empire. They are all built in one style, which resembles a mixture of the Gothic and Corinthian, and are ornamented by beautiful pagodas. Each synagogue is capable of holding over 2000 worshippers, and generally consists of a large hall with an arched roof, all of stained glass, which presents a beautiful appearance. The roof is supported by pillars of variegated marble, ornamented by fine porcelain cornices. The holy ark is a beau-

tiful structure in itself, and is approached by nine steps of the whitest marble. On opening the doors and drawing the curtain the whole building is flooded by the light which issues forth. In every available spot inside the ark candles^a are placed, which are kept burning continually, but still are not seen. The effect, as may be imagined, is beautiful. In each house of worship are three 'saphorim,' which are written on pure white vellum. These are handled with the greatest care, and only by the priest himself. Women are not allowed to enter the synagogues, except on holidays and days of festivity. In the aggregate, their rules are in strict accordance with our religion, and are sensible in themselves."

Australia.

VICTORIA.—Of the Church of England there is nothing to report. In the absence of the bishop, all is quiet, though *not* stagnant.

The great event of the month in our religious world has been the meeting of the General Assembly of the Presbyterian Church of Victoria. The session commenced on the 5th inst., and closed on the 12th. There was an unusual amount of business transacted, and the proceedings throughout were marked by a spirit of genuinely Christian earnestness and brotherliness. The reports from the various committees to the Assembly exhibited a really remarkable amount of zeal and energy, and of corresponding progress, in the body during the past year. A very powerful address on the duty of contending "earnestly for the faith once delivered to the saints," was delivered by the retiring Moderator (the Rev. D. Macdonald). The Rev. S. Kelso, a Northern-Irishman, was chosen Moderator for this year. The advance made during the twelve months may be judged of from the fact that the aggregate funds raised for ministerial maintenance was over 45,000*l.*, against 36,000*l.* last year, and this without any special effort. In addition to this sum, large amounts were raised for building, missions, and other purposes. Nine ministers out of twelve arriving from the home country, have been settled in charges, and there are still nine vacant churches and a large number of preaching-stations besides. There are, it is true, some ministers still unsettled, and a few probationers; but the fields of labour continually opening up, call for a steady supply of ministers, which supply must be obtained either from home or by the establishment of a college in the colony. Indeed, one of the acts of the Assembly was to order the raising of a sum of 6000*l.* for the endowment of a theological hall; and there is not the least doubt that the money will be readily subscribed. The Sabbath-schools, the missions to the Chinese and aborigines in the colony, and the grammar-school, were all reported to be in a flourishing state. The latter institution is unquestionably the best of the kind we have. Its aggregate revenue for the year was considerably over 7000*l.* With

an able principal and a first-rate staff of teachers, it is maintained in the highest degree of efficiency. Altogether, the condition and prospects of the Presbyterian Church here are of the most inspiring kind.

The movements towards union spoken of in my last communication, did not take any definite form at this assembly, but the tendency in that direction is not the less decided. Only some ten or eleven congregations still hold out, and these will probably drop in one by one before the next meeting of the Assembly.

The Baptist Association of Victoria have just held their annual meeting. The amount of progress made during the year was stated to be the addition of 211 members to the various congregations, and the establishment of two or three new churches in the interior districts.

The Wesleyans have been holding their district meetings this month. They are a hard-working and zealous body, and have always much progress to show for their labours. No body of Christians has done so much as they have for the evangelisation of our mining population.

On the other hand, the Roman Catholics are not idle. They have just opened a fine cathedral-like building at Ballarat, the capital of our busiest and wealthiest gold-field. They are indefatigable in their exertions to extend their influence.

Politically and socially it is a time of profound tranquillity with us. The McCulloch Government is popular and trusted. The transportation question has ceased to be discussed; and there is really no public grievance, political or religious, pressing upon this contented and, on the whole, prosperous community.

Bishop Patteson, of the Melanesian Mission, is at present in Auckland. He has written to the Bishop of Adelaide, expressing a hope of soon being able to visit the Australian dioceses.

MELBOURNE, November 25th, 1863.

NEW SOUTH WALES.—A Presbyterian Union, which has formed the subject of so much discussion, and it is to be feared acrimonious feeling also, is at length *un fait accompli*. The synods of Australia and of Eastern Australia have held their annual meetings during the month, and the subject of union was brought before them. A conference of these synods and the United Presbyterian Church was appointed, and this resulted in the establishment of a basis of union. The following were the practical resolutions agreed to:—

1. That no official application for the supply of ministers be made from the United Church to any of the churches in the United Kingdom.
2. That no agency for the supply of ministers shall be appointed in the United Kingdom for the United Church.
3. That, so soon as the necessary preliminary

arrangements are effected, the Union shall be consummated.

The union is therefore accomplished in fact, and only requires the legal forms to complete it. It will be seen that this union embraces the three representative bodies of Churches at home, and those remaining outside will be admitted upon conforming to the basis of union. Dr. Lang and his supporters are not included in the union. He will stand aloof, as he has hitherto, from all other Churches.

The Rev. Alexander Irvine, of the London Missionary Society, who came out some months ago to proceed to the Islands in the John Williams, but who was not able to go on account of an attack of illness, died at the residence of the Rev. and venerable A. Buzacott, on the 23rd of October, at the early age of twenty-six.

SYDNEY, N.S.W., November 21st, 1863.

Pacific Islands.

FILJL.—The Rev. Mr. Calvert, of the Wesleyan Mission, relates the following strange fulfilment of a prediction well calculated to impress the native mind:—The French priest who was drowned near Rewa, a few weeks ago, in disputing with Samuel, one of our teachers, said he would give his boat if he could prove that anything was wrong in Catholicism. The teacher instanced the teaching that there were seven sacraments, as there were only two enjoined in the Scriptures, and demanded the boat. He also contended with the father that the celibacy of the minister was not required in Scripture, as Peter had a wife, whose mother was sick, and bishops were to have only one. "Now," said the teacher, "your boat is mine!" The father got quite warm, and said, "If it be right that missionaries should be married, I shall be drowned in the sea." He was lost on that voyage, and his remark, made publicly, has caused considerable sensation.

MICRONESIA.—In Micronesia, or the Falkland Islands, a branch from the Sandwich Islands' Mission, under the superintendence of the American Board, some of the missionaries have been permitted to witness much evidence of blessing. Within a little more than one year, Mr. Snow, at Kusaie, admitted twenty-seven persons to the Church; and though there came a trying time, of apparent falling away, those who had sinned soon gave satisfactory evidence of repentance, and were all restored to their former regular standing. At Ebon, the names of thirty-one individuals have been enrolled as those who profess to love the Saviour, one has been admitted to communion at the Lord's table, and quite a number appear to give evidence of a real change of heart. Three members have been added to the church at Ronkiti, on Ponape. The little church at Shalong, on the same island, left without a mis-

sionary, has suffered much persecution. The work of translation has been going forward at the different stations. Schools have made little progress, except on Ebon, where the Hawaiian helper has been quite successful in teaching; and in September of last year, nearly all the youth, at least 150, were under instruction. Mr. Snow has left Kusaie, which is to be occupied by an Hawaiian helper, and gone to Ebon. Two helpers have been sent to the Mission, from the Sandwich Islands, one of them ordained. Dr. Gulick's connection with the Mission has ceased, and he has left the United States for Honolulu, to assume the duties of the position to which he has been chosen, as Secretary of the new Board of the Hawaiian Evangelical Association. Mr. Doane is absent from the field.

Africa.

MADAGASCAR.—*The South African Advertiser and Mail* contains a letter from a Mr. Cameron, deputed from Cape Town to inquire into the alleged report of the King being still alive. He says:—

"The story of the King being still alive proves to be altogether false. The persons sent to put him to death found the King and Queen together early in the morning. They first of all removed the Queen to another room, and kept her there, while they despatched the King. She was then proclaimed Queen, and in the course of the day showed herself from the balcony of the palace. The head officer at Analakely was soon after summoned by the Queen, and requested by her to see the body interred in the best way they possibly could. He then, with the workmen from this place, made the grave. They had the body from Tuesday morning till Thursday, when the grave was finished. Before putting the body into the grave, he asked one of the men to remove the cloth from the face; the man did so, and exposed all the face above the upper lip, and they had no doubt whatever of the identity of the body. At some distance to the west, the people got up a report that he was still alive and with them; and a great number of the people got into a kind of revolt on the subject. But troops were sent to quash the tumult; 2000 men were killed, and a large number of women and children were brought to Antananarivo as slaves. The Queen, however, declined to hold them in slavery, and sent them back with some money."

THE NIGER.—At a recent meeting of the committee of the Church Missionary Society, a letter was read from the Rev. Samuel Crowther (native missionary), dated Lagos, November 9th, giving an account of his recent visit to the Society's Missions on the banks of the Niger. Lieutenant Gambier, R.N., in command of H.M.S. Investigator, had, with great kindness, given Mr. Crowther every facility for taking up supplies to the several stations. At Onitsha, Mr. Crowther met the Society's mis-

sionary, the Rev. J. C. Taylor, respecting whose work he writes:—"It will cheer the hearts of the Parent Committee to hear that fifty-three baptisms of adults and children have been performed at Onitsha since last November, and there are about forty-two names at present on the list of candidates for baptism, who receive weekly instruction preparatory to being admitted to that holy rite. I had the opportunity of addressing a congregation of about 300 persons at the morning service." At Gbebe, Mr. Crowther found that the Scripture-readers had been very diligent in instructing the natives, and in visiting some of the villages in the interior, where they had been most cordially received, and invited to send permanent teachers. "Here," writes Mr. Crowther, "I had the privilege of baptising two men and seven women in the presence of about 200 persons at the morning service; after which I administered the sacrament of the Lord's Supper to eighteen persons, five of those who had been baptised last year being admitted for the first time."

United States.

In a former communication I referred to the well-ascertained fact that of the very large number of Roman Catholic emigrants that have found their way to this country, a startling proportion have been irrecoverably lost to the Papal Church, in the sparsely inhabited regions of the west more particularly, whither the industrious are wont to remove, and where churches of this faith are rarer, and the more restive portion can escape the exactions of the clergy with greater ease. But my attention has, within a day or two, been drawn to an editorial article in a Roman Catholic journal of Philadelphia, which discloses the fact that the priesthood stand aghast at the losses which their Church has sustained even in our eastern cities, in which, if anywhere, it ought to be practicable to control the superstitious multitude, and prevent any serious defection. The editor addresses himself to the Irish, who, he tells us, in the main compose the Church; and he asks: "What has come over ye? Where is the resplendent Catholic spirit that distinguished ye in Ireland? In that country, ye would have suffered ten thousand martyrdoms rather than collude with the enemies of the faith. But in America that loftiness of heart expires, and your own sons and daughters degenerate from St. Patrick and St. Bridget. Have ye forgotten that the most glorious ornament in the crown of old Ireland is its supernatural firmness to the faith, in spite of the dreadful sanguinary despotism of England for three hundred years? Are the Protestant schools there frequented by Catholic children?" But what are, in the eyes of the editor, the manifest tokens of this degeneracy? "Go into St. John's Church: who occupy its pews? Not the descendants of the Irish people who built it. The same thing is true of St. Mary's, of St. Augustine's, of every old

Catholic church in the city—nay, of every old Catholic church in the land. In the great main, it is *new emigrants* that keep up the Church in America. Why is this? Where are the children of the early emigrants—of the builders of the churches? They are lost to Rome!" And in confirmation of this general assertion, the writer states it as the result of calculation, that had the Irish who have come to Philadelphia during the last eighty years "preserved in their own hearts the sublime Catholicity that marked them at home," and instilled it into the hearts of their children, that single city would now possess twenty-five more Catholic churches than it now does, and 100,000 more adherents of that system of belief. "Well might the illustrious Archbishop Kenrick sorrowfully exclaim that the Church in America has lost more than it has gained!" And this fearful state of things, the editor of the *Catholic Herald* attributes to the influence of the "common schools," from which it implores parents to remove their children and to place them in the "parochial schools." Of the former he writes: "The Holy Father fears them. The bishops fear them. The Church has lost—irretrievably lost—tens of thousands of children by them."

No testimony could be more satisfactory to us than this respecting the incalculable good that has been effected in this country by the thorough and well-adjusted common-school systems of the various Northern States. For if many of those who renounce Romanism assume no other religion, the greater part of their children at least are sooner or later drawn into Protestant churches. I may add in illustration of this general defection of native Roman Catholics, that in a suburban village of about 10,000 inhabitants, in which a large number of merchants and other gentlemen doing business in New York reside, although the Roman Catholic church is thronged with Irish worshippers, the domestic servants, the labourers and artisans of our manufactories, there are not, I believe, more than two or three families of good social position which are composed of native-born Roman Catholics.

The past month has witnessed the holding of a number of very extensive fairs in various parts of the loyal States in support of the great sanitary commission. All classes of persons have united on these occasions, and the result has been that this noble institution will receive large contributions, which it richly merits, and which are indispensable to the prosecution of its work of mercy.

The work of exploring each State, and accurately ascertaining the amount of destitution of the Holy Scriptures which prevails, was undertaken upwards of thirty years ago. It was the State of New Jersey that set the example of making an effort, which proved successful, to supply every family that would receive it with the Word of God. Other States followed, and a general effort was even made to furnish the Bible to every family throughout the United States. But even had the movement been

fully carried out, it is evident that only constant exertion could preclude the recurrence of similar destitution in a few years, especially in the newer States and Territories. Accordingly, we find that in spite of all that has been done to circulate the Bible, an exploration of the State of Iowa, under the auspices of the Iowa Bible Society, has revealed the fact that in eighty-seven out of its about one hundred counties, there were 17,799 families which did not possess a copy of the sacred volume. This State, however, is one which, by immigration, increased its population from 192,000 in 1850, to 674,000 in 1860.

Archbishop Hughes, decidedly the most influential prelate of the Roman Catholic Church in this country, died in this city, on Sunday, the 3rd inst. He was a man of remarkable energy of character, a great disputant, and more frequently involved in disputes with clergymen of Protestant churches than any of his episcopal colleagues. His controversy with the Rev. John Breckenridge, while he was yet a simple priest, and especially that with "Kirwan," the late Nicholas Murray, D.D., have given him a notoriety which he might otherwise never have attained. Both of these controversies, but the latter in particular, led numbers to examine the claims of the Papacy, and brought some candid minds to a knowledge of the truth. His extraordinary irascibility conduced not a little to his ill-success. Yet he was by no means a contemptible opponent. An Irishman by birth, he entered the priesthood not long after his advent to America, and by his abilities he gradually rose until he became, in 1850, the recipient from the Pope's hands of the archiepiscopal pallium. He signalled his connexion with the Roman Catholics of the eastern part of the State of New York, by an attempt to compel the trustees of all the churches to place the titles of the ecclesiastical property in his name. In this endeavour he was unsuccessful. The trustees in many instances were refractory; and the alarm of other denominations of Christians, as well as of mere politicians, at the power that he was gaining, gave rise to agitation, the result of which was the passage of a law in the legislature of this State, enjoining that all ecclesiastical property be held in the names of trustees appointed by the religious body represented. The opposition of the party of the Archbishop to this law was persistent, and I regret to say, that within a few months the statute has been repealed.

NEW YORK, Jan. 1864.

THE CONFEDERACY.—The following circular has been issued:—"The Evangelist Tract Society of the Southern Confederacy, designed chiefly to

minister to the spiritual need of our noble defenders, is the representative of all denominations of Christians, who, through it, lay their offerings of piety upon the altar of patriotism, and lead the soldiers of the country to become soldiers of the cross. Its head-quarters are Petersburg, Va., with depositories in other cities, and a numerous corps of colporteurs, occupied in distributing tracts to our soldiers, in the army and in the hospitals. Organised July 18th, 1861, the Society has, from that time to the present, been supplying each army of the Confederacy with religious reading. About thirty millions of pages of tracts have been distributed amongst our brave soldiers. The seed has not been sown in vain. Numerous letters from chaplains, officers, and privates testify to the great good which has been accomplished, and show that the Society has been instrumental, to a considerable extent, in producing and sustaining the wonderful revival with which God is now blessing our armies. *The Army and Navy Messenger*, the Society's organ, is the most popular paper in the army. It has been recommended by General Lee, and by many other eminent officers, who have contributed to its support. It is 'pre-eminently the soldier's and sailor's paper, specially designed to interest and profit them, amongst whom it is gratuitously distributed. When it is considered that the choicest portion of the country is found in the army, which will of necessity, give character to the Confederacy, and control its destiny, for years to come, the importance of sustaining this institution, which seeks to consecrate to Christ this mighty influence, cannot be over-estimated."

West Indies.

ST. DOMINGO.—The Wesleyan Mission premises at Puerta-Plata have been entirely destroyed by the Spaniards. The Rev. Francis Moon, writing from Grand Turk, thus describes the state of affairs:—"You will, I am sure, be grieved to learn that Puerto-Plata is in ashes. The conduct of the Spanish troops garrisoned there has been disgraceful in the extreme. On Sunday the 4th instant, after having pillaged the town, they fired it, by throwing shells and grenades from the fort: the result is, that the whole of the inhabitants are plunged into the utmost distress, and have had the mortification to see the fruits of many years of toil swept away at a stroke. Of the persons who have fled, 667 have taken refuge here; of these a few Germans have gone to New York; the rest remain here, and some of them, having lost their all, are dependent on charity for the means of subsistence."

NEW BOOKS

BEARING ON

CHRISTIAN WORK

MRS. EDKINS has written a book* that will be welcome to all who care for fresh, clear pictures of Chinese life. A melancholy interest attaches to it. Five years ago the writer left the country mause, where she had passed her childhood, to accompany her husband to Shanghai. She was then only in her twenty-first year. The shifty character of Chinese polity, the presence of the rebels, and the position of her husband as a missionary of the London Society, led to her residence in many parts of the country; and wherever she went she observed with great keenness, and wrote home letters full of the grace and power of being thoroughly natural and intelligent. At Tien-tsin she was seized with illness, was moved to Taku fort, and died before she was twenty-three. Her letters have been collected into this little volume, edited by her father, brother, and husband, and will, wherever they are read, help to a livelier interest in Chinese missions. Some of the personal details might have been omitted; there are passages that read unpleasantly like missionary gossip; we scarcely care to know the colour of everybody's hair, or whether her acquaintances were stout or tall; nor may ladies care to read their names when their character and personal appearance are attached. The distinction between the privacy of a home letter and the publicity of a book has been occasionally forgotten. But that is almost the only fault; and the letters are so graphic and interesting that all readers will be grateful for their publication. Soon after her arrival she sailed up to Soo-Chow, passing old bridges grown over with ivy and flowery creepers, and little Buddhist temples half seen through the trees. The fields were waving with golden corn, and neat farm-houses peeped out through thick foliage. "On the top of a pretty green hill stood a time-worn pagoda, its numberless corners and juttings edged with bronze and brass, catching a glow from the morning rays, and glittering in the fair sunlight. Beyond it lay a bustling village. Already we were within the arched gateway. I wish I could vividly picture the scene. I want to put baskets crowded with cackling ducks before you, tables spread with tempting fruit, bales of red

cotton, with an endless diversity of men, women, and children, some pretty, some plain, all jabbering, talking, traversing narrow streets, crossing old crazy little bridges, and standing in crowds to gaze at us." Beside this may be placed a companion picture from another boat excursion in the neighbourhood of the rebels. "Houses burnt to the ground, stones scattered in endless confusion, mingled with tiles and mortar. Scarcely a house bordering the river is entire; all a mass of ruin for at least a mile. The bridge, once lined with the busy passers-by, now utterly deserted; the tall, rank weeds rendering the steps almost impassable: the closely-shuttered windows showing that no inmate was within. The busy shops, the tea-shops, where the laugh and jest are always ready, all silent." A Chinese wedding was favourably seen. At the bride's house, "when we entered, we found the women first putting violet powder on her, and then shaving her face—actually shaving it. After that, they shaved the back of her neck in like fashion. Then they brought her a hot cloth (the Chinese wash in hot water, without soap): she rubbed her face and neck. Then the grand process of putting up the hair commenced. They do put up their hair very beautifully. It was all brushed back, then a quantity of false hair was put in, and the back-knot made. Elegant flowers were now put all round the back of her head, forming a complete covering to the back-knot. Next came the putting on of the crimson robe and veil. Every bride here is dressed in crimson from head to foot, and their little shoes are made of crimson silk." The bride being dressed, "at last we set off, I directly behind her in my chair, the rest following. . . . Instead of joining hands, they bowed to one another, and we sang a hymn, in Chinese of course. The native pastor married them. We went home with them. She was immediately put into a little bedroom, and set down on the bed, her veil still covering her face. Then all the Chinese women crowded in to look at her. . . . After separating, I went in the evening, and stayed a little with the bride. She was still seated on the bed with her veil down." A "good representative of the literary men" is thus sketched. "He is five feet eight or so in height, very stout, with a high, massive, but slightly sloping-back forehead, a pair of large, dark

* *Chinese Scenes and People*. By JANE R. EDKINS. Cr. 8vo. pp. vi. 307. London: Nisbet & Co. 1863.

eyes, painted at each corner, with a restless and yet good-humoured glance from not what we think the flashing beaming eye of genius. His features are coarse and heavy to an extreme, particularly his lips. His teeth, when he laughs, are his only redeeming point; and yet, altogether, he is a nice-looking man for a Chinaman. In walk, he has the important swagger that all true-bred Chinamen consider essential. His pen is certainly that of a ready writer, considering what a quantity of paper he fills every day with these Chinese characters. He is an excellent scholar, and stands very high as a literary man." The teacher, Shen-Sien-Ling, is as vigorously etched. "Our old teacher is very poorly yet. He was born and always lived in the sunny south, till he came here with us; and old Boreas roars too loudly over these northern hills for his taste. He is quite the Chinese gentleman, full of politeness, not devoid of flattery, but a good, simple-hearted Christian, I do believe. When only just recovering, and still having large poultices to his side, he would go to the preaching-room, and preach with great vigour. I remonstrated with him, but I was touched with his beaming face, and with his reply in Chinese, which, being translated, was *Lady, so many men!* I catch him singing, too, very often, though this is forbidden by the doctor; and during the night Mr. Edkins and I often hear him engaged in prayer." Of course the special work of the Mission finds the most prominent mention in these pages. Mr. Edkins "has a class of Chinamen from eleven till one. These men are converts, who preach to the Chinese, and he wants them to have all the advantage of a thorough grounding in theology. He has five altogether. One of these scholars got up this morning and proposed that the Chinese should adopt the English custom—they should have prayer-meetings; and he should propose that once a month they should meet to pray to God, especially in these troublous times, for the upholding of all the converts, and for bringing China to the knowledge of Jesus." Again, at Chefoo there is a fluctuating congregation of more than a hundred. Of course it is a fluctuating congregation, and seldom half-an-hour alike; "people passing miles into the interior tie their pony up, and step in and listen, get a Testament and go on their way, carrying the news of the preaching-room at Tentai far away among the mountains. Our Nanking colporteur reported that he had found the news of the preaching-room had spread to a city eighty English miles from this. . . . A few days ago a sturdy old countryman entered the preaching-room, carrying a basket over his arm, and coming up to the table, placed it before Mr. Edkins. It contained some Testaments, and one in large type. This he took in his hand, put on his spectacles, and read out of it with great apparent interest. 'That one,' he said, 'I would not like to part with. I have read it a great deal, and I like to read it.'" At Tien-tsin Mr. Edkins "had a noble congregation yesterday, the preaching-room being crowded; and he stayed

long after the usual services conversing with inquirers;" and at the same place a neat chapel had been fitted up for the soldiers, "in a corner of the Temple of Fame, where service is held morning and evening." Her own work is modestly noticed. At Tien-tsin her letters are crossed with sickness, without losing the buoyancy of their tone. The last is a line or two to her mother, with the words *I leave my all with Him*, underlined. It was written on board ship, at the mouth of the Peiho; and two days after she died. Altogether, this book is one of the pleasantest contributions to our recent missionary literature; and has also a higher value from the careful narrative of Mr. Edkins of his visit to the rebels at Nanking.

Mr. Jerrold introduces us to work of a different character,*—the efforts that are made in London to solve the great problem of London pauperism and London crime. As the special correspondent of the "Morning Post," he investigated the charities of the great city, bringing to his duty the kindly spirit and sagacity of his father. His letters are now re-issued in a separate form, and are worth the most careful study. Those who have not thought much on the subject will be appalled by the terrible pictures that Mr. Jerrold has drawn; they will also be amazed by the manifold and genuine charity that has been evoked; they will be taught to feel that there is abundant room for more to be done.

"We have great orphan societies; infant nurseries imitated from the French *crèches*; metropolitan associations for improving the dwellings of the industrial classes; societies for the rescue of young women and children; institutions meant to teach the poor how to lead an honest life; refuges where the houseless may sleep; reformatories where the young may cleanse themselves of their sins; blanket clubs and vast soup-kitchens; cheap, sound literature;—and here are hundreds of children as wild as the inhabitants of a rabbit warren; mothers, stupefied with gin and ignorant as Hottentots, quarrelling with beetle-browed mates, who do not value a human life at the price of a mug of ale, if they had their way." "The truth is," Mr. Jerrold says, "that pauperism is not to be eradicated by charity. Charity, as it is practised in England, has rather a tendency to foster it." More discriminating charity, he thinks, will be effectual. A little deeper study of the subject might lead him to see that the truest remedy is that which he most sharply criticises—the Christian remedy: and that the City Mission represents a more permanent good and a more radical remedy than Refuges or Reformatories. About Clare Market people are crowded 580 to the acre. Here, "in a narrow, foggy court, stands the Clare Market Colonnade, where the Rev. Mr. Robins is reclaiming a few of these waifs and strays. The long, low building has been by turns a cheap

* *Signals of Distress*. By BLANCHARD JERROLD. Cr. 8vo. pp 309. London: Low, Sons, & Co. 1863.

concert-room and a casino, then a prize-ring, then a penny-gaff. A very pleasant part of this work is the alliance that has been formed between a small parish in the most lovely part of Kent and Clare Market. The country people, although not rich themselves, have added considerably to the funds of the mission, and have welcomed with great kindness those sick people who needed change of air." The people themselves have formed an association of seventy district visitors, and established a refuge for homeless boys. It is such effort as this that is most needed, and will be most effectual. The Mendicity Society performs a useful office, which may be estimated by the 60,000 cases of begging impositions, and 54,000 begging letters on their records. The rate of such letters is nearly 4000 a year, and Dublin, it appears, is the head-quarters of some of the most skilful of their writers, "who have devoted their genius to shipwreck." This gang is now almost broken up. The account of the Field Lane Refuge is one of the most interesting in the book. And the following statement is curious:—That "there is a certain amount of floating benevolent capital which any extraordinary claim diverts from its ordinary channels. During the Lancashire distress the income did not average 3*l.* a month against an outlay of 240*l.* The Playhouse Yard Refuge accommodates 700. The dormitory is like a gigantic hayloft, trimly kept; we could indistinctly see long series of boxes, like orange-boxes, that appeared to be filled with sacks. On nearer inspection I made out the faces of some hundred sleepers, lying in every extravagant form of rest, and closely enveloped in the covering (four skins sewed together) allowed by the institution. There were young, fair, handsome faces, dreaming, sighing, or coughing, in their dreams, with their ragged clothes folded up for pillows. Some were evidently of gentle birth, poor men, fallen from fair estate. There were three negroes huddled in the skins, snoring with a will. With the rest was a ticket-of-leave man. 'He had permission to-night,' said the superintendent, 'to attend a meeting of ticket-of-leave men.' These meetings are held three times a week, under the management of a city missionary; and the superintendent declared the man in question appeared most anxious to lead a good life for the future." The first boy who entered the Boys' Home in Euston Road was a deserted costermonger's child, and is now a sailor of good character. The boys "here are all very small," said the matron; "they come in a deplorable condition, having been neglected all their lives." The cost to the community for the conversion of our London Arabs into useful and honourable men and women is barely 12*l.* per annum for each: the cost of a criminal before his conviction is 200*l.*; two significant facts to place side by side. Among other of these Homes is one for cripples. "A lame child opened the door to me. In the workroom some thirty or forty cripples—showing every variety of deformity—were plaiting and making up

articles in straw. A row of baby cripples stared wistfully at me as I passed along, and still went silently on with their work. The Home had a very modest beginning. A few charitable ladies set up a small place, and their first inmate was a wretched beggar girl, who used to wander about the neighbourhood of Bryanston Square." There are interesting chapters on Reformatories, Ragged Schools, and indeed every type of charitable need and work in London, which numbers it seems 750 charitable institutions; and it is reckoned that they spend nearly two millions and a half of money annually. Among the most likely of the forms of relief, is the establishment of an "Association for the Relief of Destitution in the Metropolis." It was commenced in 1843, operates through district visitors, and in 1861 had 83 societies, each with its own staff of voluntary district visitors, working by its aid. Mr. Jerrold emphatically condemns the workhouses as "the scene of every abomination." He is also hard upon the City Mission, for not accomplishing more than it attempts. He thinks it should regard the temporal good as the basis for the spiritual; but he knows the missionaries "are a most earnest, excellent and useful body, who have valiantly penetrated every dismal haunt of poverty to be found within the bills of mortality." One notable fact of their experience is the difference between six-day and seven-day cabmen. "Those who rest on Sundays are remarkable for their respectable appearance, as may be easily proved by noticing them at their stands in the week, and by seeing them at their places of worship on Sunday; but more especially by visiting them at their homes. The seven-day men have no use for Sunday clothes, and many of them are almost strangers to their own children."

Rivers of Water in a Dry Place,* is needlessly fanciful in its title. It is an excellent account of Moffat's missionary labours, and written for the young.—In the *First Week of Time* Mr. Williams reconciles anew the claims of Scripture and Science.† He maintains the literal interpretation of the first chapter of Genesis, along with an actual creation at an indefinite period before our present chronology.—*Life Triumphant*‡ is a poetical rendering of Christian doctrine. The authoress maintains the rightfulness and use of such a rendering, through sixty pages of a carefully written preface. The poetry is facile and uniform in poetic feeling, although broken up into various metres according to the change of subject. Those who have much leisure will find it agreeable reading.—Dr. Spence has written a read-

* *Rivers of Water in a Dry Place: an Account of the Introduction of Christianity into South Africa.* 16mo. pp. 252. London: Religious Tract Society. 1863.

† *The First Week of Time: or Scripture in Harmony with Science.* By CHARLES WILLIAMS. Cr. 8vo. pp. viii. 304. London: Jackson, Walford, & Hodder. 1863.

‡ *Life Triumphant.* A Poem. By ELIZABETH ANNE CAMPBELL. Cr. 8vo. pp. lviii. 273. London: Mackintosh. 1863.

able and excellent *Life of St. Peter** in seventeen sermons. Good authorities have been consulted, and the biography is not sunk in the homily.—There are few who are capable of writing that most difficult of expository books, a “Child’s Commentary.”† Mr. Cobbin does not seem to come up to the requirements of the case.—Mrs. Shipton knew Mrs. Gosse, and has thrown her recollections into a little pamphlet that is worthier than most memorials of the kind.‡ It will be read with interest by all who care to know more of a character of the rarest and most beautiful Christian type.

The Colenso controversy may be said to be almost exhausted. In a pamphlet, however, recently published by a West Indian missionary,§ there is shown the great inaccuracy of Dr. Colenso in many of his arithmetical calculations. His reputation as an arithmetician has perhaps prevented these calculations from being investigated with sufficient care. We give one example in a case of much importance in reference to the gathering of the congregation at the door of the tabernacle, described in Leviticus viii. 3, it is said:—

“If the ground near the tabernacle was in some degree elevated, and if the assembly consisted of the males who had reached maturity, the great por-

tion of the spectators would witness it from a very short distance.

“If 600,000, the average distance would be 150 yards; most remote, 309 yards. ||

“If male and female adults, 1,200,000, the average distance would be 220 yards, $\frac{1}{2}$ of a mile; most remote, 440 yards, $\frac{1}{2}$ mile.

“If man, woman, and child, 2,400,000, the average distance would be 309 yards, $\frac{1}{2}$ of a mile; most remote, 618 yards, $\frac{1}{2}$ mile.

“Though the people could not get nearer than 100 yards from the door of the Tabernacle, yet by going round part of the front of the court, the distance of those farthest removed would not exceed 325 yards. The Bishop makes the distance of the smallest number to be about 20 miles, or more than 100 times too much.

The writer similarly proves that a number of Bishop Colenso’s arithmetical calculations are entirely unfounded. He has conclusively established this position. The pamphlet is worthy of attention, as such criticism is worth more than any amount of declamatory attack.

|| To find the radius of a semicircle which would contain any number of individuals (say 600,000). Divide the number by 4, as four persons can easily stand on a square yard; divide again by 1.5708 (being one-half circumference of circle of one diameter, or more conveniently divide in all by 6.2832, and the square root of the quotient is the radius.

600,000 Log. 5.778151

6.2832 ” .798181

2)4.979970

Rad. 309 yards

2.480985

* *Scenes in the Life of St. Peter.* By JAMES SPENCE, D.D. London: Religious Tract Society.

† *The Child’s Commentator.* By INGRAM COBBIN, M.A. London: Jackson & Hodder. Part I.

‡ *Tell Jesus.* Recollections of EMILY GOSSE. By ANNA SHIPTON. London: Morgan & Chase.

§ *The Pentateuch Its Own Witness.* By the Rev. WARRAND CARLILE. Edinburgh: William Oliphant & Co.



CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

MISSIONS IN THE MIDDLE AGES.*

TILL within recent years, the Middle Ages have been a *terra incognita*, a dark and gloomy region filled with spectres, and all manner of strange and uncouth figures. The Reformation has been viewed as the starting-point of religious life, and of all the progress of modern times. In one respect the impression is correct. No description could depict in colours too deep the degraded condition into which the Church of Rome had sunk when Luther raised that protest which sounded throughout Europe and divided it into two hostile camps. The utter prostration of thought amongst the people; the low, sensual condition into which they had fallen, under the auspices of the corrupt Church; the moral degradation of the court of Rome; the wretched traffic in indulgences—so aptly described in the language of "Revelation" as merchandise of the souls of men—all furnish a picture whose shadows could scarcely be darker. In another respect, however, the Middle Ages are much misunderstood. The term is too vague and general to convey any very distinct meaning. It embraces in common parlance a period in the comparatively early history of the Church, during which there was much religious life still existing in different countries, in the midst of growing error and superstition; and it covers countries the most varied in their progress and condition, theologians the most cultivated and the most fanatical, poets and philosophers of great enlightenment, and monkish littérateurs, who palmed off monstrous fables on the credulity of the ignorant. Though of use as a general term marking the period of the decline of the Church by the commingling of its truths

with the superstitions of the nations who overspread the Roman Empire, until the power of God was asserted in breaking the chains of the spiritual slavery, it is ill adapted to convey any intelligent view of the events going on during a long and most important period of more than a thousand years. The Church of Rome, as now constituted, derives a false advantage from such general description; for, standing almost alone during these centuries, it held within its borders many elements of strength and of life, which it lost happily at the Reformation,—which were not due to it, but sprang up from a religious life that existed, despite its baneful influence—the germs of that movement which delivered the best and most enlightened nations from its thralldom, and left to it, speaking comparatively, but the moral wastes of Europe.

The writer of this "History of Christian Missions in the Middle Ages," has done good service in bringing more prominently to light the earnest, faithful and heroic enterprises by means of which Christianity was gradually extended over the northern regions of Europe. There are many lessons to be derived in modern times from the method in which these missions were conducted. The singular amount of living faith with which the pioneers went forth, with their lives in their hands, upon enterprises the most daring and hazardous,—the large views that they entertained of what might be accomplished by single individuals, illustrating in practice the precept of our Lord, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you,"—their comparative carelessness as to the provision of the means,—their adaptation of their method of living to the habits of the people,

* *A History of Christian Missions during the Middle Ages.* By GEORGE FREDERICK MACLEAR, M.A. Cambridge and London: Macmillan & Co. 1863.

and thorough incorporation, so to speak, with the nations whom they instructed, furnish to us examples which, if not to be slavishly copied, are yet worthy our attention, and well fitted to stimulate our zeal and self-denial in the great and holy enterprise of evangelising the heathen.

Among the most remarkable missionaries of the early portion of the Middle Ages were the Celtic races of Britain. How the Gospel reached these races is a question involved in mystery. That it came to them from a tolerably pure source, long before it had been tainted by the worldly power of Rome, is proved by their primitive worship, and by the long controversy which they maintained with the authorities of the Roman Church. They were among the best missionaries of their period, and contrasted with those commissioned by the court of Rome, in the absence of that pomp and circumstance by which the latter in many instances sought to overawe the heathen mind, and by the refusal of all compromise with heathen customs or prejudices. Among the most distinguished of them was St. Patrick, the so-called apostle of Ireland. The place of his birth has been disputed, but the weight of evidence appears to be in favour of Kirkpatrick, generally termed Kilpatrick, between the castle of Dumbarton and the city of Glasgow. The year of his birth was about 387. He was born of Christian parents, and both his father and grandfather held office in the Church. The tradition is, that in his early life he was carried off as a slave to Ireland in one of those wild marauding expeditions so common in those days, and for centuries afterwards. He was removed to Antrim, and there had to endure many hardships, tending his master's flocks, wandering over the bleak mountains, often drenched with rain, or numbed by the wintry cold. The good seed had been sown in his youth, and his sufferings now tended only to deepen its root and strengthen its growth, as he found his consolation in the truths of religion. He made himself acquainted with the language of the people, and learned their habits and modes of life. After six years he escaped, and returned to his father's house. He endured a second short captivity, but returned home again. Instead of being incensed against his captors and oppressors, he longed to be made the means of their conversion to the Christian faith. Meditating on this desire, he was visited by a dream, in which one appeared inviting him to go over to the help of Ireland. He soon after went, accompanied by a few friends of kindred spirit, and encountered many perils, being often in danger even of his life; but persevered, attracted some of the chiefs by his gentleness of manner, his striking appearance, and his dignity of bearing; and having thus removed obstacles, began with unceasing diligence to instruct the people, preaching the Word, collecting assemblies in the open air, to which he read the Scriptures and explained their contents, and proclaiming Jesus Christ as the Redeemer of men. He was careful to search out a

native ministry, and to establish seminaries and schools for their proper instruction. As his influence advanced, he became the bold denouncer of those lawless marauding expeditions, from which he had himself suffered. He at length died at a good old age, having raised up a complete ecclesiastical machinery, and left the greater part of Ireland attached to the Christian faith.

The most prominent of the Celtic missionaries, in the age succeeding that of St. Patrick, was Columba, born among the wildest of the Donegal mountains, at Gartan, in the year 521. He belonged to one of the royal families of Ireland. He founded various monasteries, but these were very different in their character from the monastic institutions of a later period. The description of the celebrated one on the island of Iona, in Scotland, which became the centre of his operations, shows the simplicity and self-denial which he maintained. "It included a chapel, a dwelling-house for the abbot and monks, another for the entertainment of strangers, a refectory and kitchen; and outside the trench, a rampart, a byre for the cows, a barn and storehouse for the grain, and other outbuildings. All these were constructed of timber, or wattles." His appearance is thus described:—"Tall of stature, of a vigorous and athletic frame, of a ruddy and joyous countenance, which, as Adamnan (his biographer) has it, made all who saw him glad, he attracted the hearts of all. He was celebrated also for the powers of his voice, which could be heard, according to his biographers, at an amazing distance, and for a practical turn, which enabled him to render aid when required in any emergency. He could bale the boat, grind the corn in the quern, or hand-mill, administer medicine to the sick, and superintend the labours of the farm." Thus with the spirit and characteristics of the true missionary, and establishing himself in his island fortress, he sent forth his agents through the Western Highlands of Scotland, and eventually across the whole country, and became the means of converting the barbarous tribes of the Picts to Christianity. After a life of constant labour, and many perils, in crossing, in the frail vessels of the period, the stormy seas which roll in between the west of Scotland and the north of Ireland, he died, honoured and beloved, in his seventy-seventh year. Between the periods of St. Patrick and St. Columba the superstitious and monastic elements had made considerable progress, even in the British, or Celtic Church, and we may trace in the work of the latter many of those corruptions which afterwards destroyed the kernel of that living faith which undoubtedly inspired the mind of this devoted evangelist.

About the time of Columba's death, St. Augustine, commissioned by Pope Gregory the Great to seek the conversion of the Anglo-Saxons, landed on the Isle of Thanet—then a real island—and sent messengers to Ethelbert, King of Kent, to announce that they had come from Rome, that they were the

bearers of joyful tidings, and could promise him "glory in heaven and a never-ending kingdom with the living and true God." The way had been partly prepared by Ethelbert having married a Christian princess. The king came to visit the monk and his followers—to hear, by word of mouth, what message they had to bear. In the reception given him we see the departure from primitive simplicity and the admixture of that worldly element which at length undermined the life of Christendom to its foundation. Augustine "advanced in a solemn procession to meet Ethelbert, preceded by a vergier carrying a silver cross: then followed one bearing aloft, on a board, painted and gilded, a representation of the Saviour. Then came the rest of the brethren and the choir, headed by Lawrence and the deacon Peter, who chanted a solemn litany for their own, as also for the eternal welfare of the people among whom they had come. The missionary explained the meaning of the picture which was borne aloft, and told the king how the merciful One, there depicted, had left His throne in heaven, died for the sins of a guilty world, and opened the kingdom of heaven to all believers." On admission afterwards to "the rude wooden city of Canterbury, then embowered in thickets, they chanted as they went along one of the solemn litanies which they had learnt from Gregory." Notwithstanding such admixtures of that worldly pomp and ostentation, so opposed to apostolic example, there can be no doubt that Augustine and his followers were sincere, self-denying, and, in many respects, enlightened bearers of the Christian message. Augustine himself spoke with great eloquence of the character and the history of our Lord, and of the wondrous works wrought by His hand. "They gave themselves up," Bede tells us, "to prayer and fasting, and recommended the Word by their own self-devotion and pure and chaste living." They succeeded partially in their mission, and in less than a century, through the labours of themselves and their successors, and of missionaries from Iona, the whole Anglo-Saxon race had professed the faith of Christ.

As the centuries advance, the history of the conversion of the many European tribes lying outside the Christian pale becomes more and more mixed with monkish legends, leaving, however, a substratum of truth indicative of the great self-denial with which, one after another, men of God were raised up in the then deeply corrupted Church for the enterprise of converting the heathen. One of these legends, the locality of which was in Friesland, describes the deliverance of two boys dedicated as human sacrifices, by which a strong impression was made upon the people. "A stake was erected on the sea shore, to which the boys were fastened, and they were left to the mercy of the rising tide, in a spot where two seas met. As the tide crept nearer, the elder of the two children tried, by supporting the other on his shoulders, to save him for a time from his too certain doom. Amidst the vast

crowd that had flocked to the shore to witness the cruel spectacle, one heart alone was touched. The bishop went boldly into the presence of Radbod, and begged the life of the children, declaring it iniquitous that beings made in the image of God should be exposed to the sport of demons. 'If your god Christ,' Radbod replied, 'will deliver them from their present peril, you may have them for your own.' Thereupon the bishop prayed mightily to God, and, as the story runs, the waves seemed suddenly to gather into a heap and leave the spot where the children stood, so that it became as dry land. Then the bishop flung himself into the waves, and seizing one of the children in his right hand and the other in his left, conveyed them safe to land and restored them to their mothers. They were afterwards baptised, together with a considerable number of the Frisians." In this story there is probably an admixture of truth with fiction, pointing to the bishop's willingness to encounter peril, and steadfastness in exposing the superstitions of the people. The incidents may have been coloured at a later date in the quiet recesses of the monastery.

One of the most celebrated missionaries of the eighth century was St. Boniface, an Englishman of noble family, who set himself to the task of evangelising many of the still heathen portions of Germany. Thuringia was the chief scene of his labours. After ten years' work with unflagging energy, "numbers were baptised, heathen temples disappeared, humble churches rose amid the waste forest lands overspread with oaks; monastic cells sprung up wherever salubrity of soil, and especially the presence of running water, suggested a healthy site; the land was cleared and brought under the plough; the sound of prayer and praise awoke unwonted echoes in the forest glades, and the simple lives of Boniface's little band of missionaries won the hearts of the rude but hardy tribes." Boniface invited assistance from England, and was cheered by the flocking to him of numerous labourers from his native land. His disciples spread abroad over many parts of Germany and Holland, and one of them established, about 755, a missionary college at Utrecht, where youths assembled to be trained to evangelistic work, from England, France, and different countries of central Europe.

The spirit with which some of these missionaries executed their commissions is shown in the following address by one of them to the Saxons, then a wild and warlike race inhabiting the banks of the Elbe. Lebuin, an Englishman, presented himself to the astonished Saxons as they were engaged in solemn sacrifice to one of their gods. With a cross in the one hand and a volume of the Gospels in the other, he thundered forth, "Hearken unto me, and not indeed to me, but unto Him that speaketh by me. I declare unto you the commands of Him whom all things serve and obey." Struck dumb with astonishment, the warriors listened as he went on: "Hearken all ye, and know that God is the Creator

of heaven and earth, the sea, and all things that are therein. He is the one only and true God. He made us, and not we ourselves, nor is there any other than He. The images, which ye call gods, and which, beguiled by the devil, ye worship, what are they but gold, or silver, or brass, or stone, or wood? They neither live, nor move, nor feel; they are but the work of men's hands; they can neither help themselves nor any one else. God, the only good and righteous being, whose mercy and truth remain for ever, moved with pity that ye should be thus seduced by the errors of demons, has charged me as His ambassador to beseech you to lay aside your old errors, and to turn with sincere and true faith to Him by whose goodness ye were created, and in whom we live and move and have our being. If ye will acknowledge Him, and repent, and be baptised, in the name of the Father, the Son, and the Holy Ghost, and will keep His commandments, then will He preserve you from all evil, He will vouchsafe unto you the blessings of peace, and in the world to come life everlasting. But if ye despise and reject His counsels, and persist in your present errors, know that ye will suffer terrible punishment for scorning His merciful warning. Behold I, His ambassador, declare unto you the sentence which has gone forth from His mouth, and which cannot change. If ye do not obey His commands, then will sudden destruction come upon you, for the King of kings and Lord of lords hath appointed a brave, prudent, and terrible prince" (Charlemagne), "who is not afar off, but nigh at hand. He, like a swift and roaring torrent, will burst upon you, and subdue the ferocity of your hearts, and crush your stiff-necked obstinacy. He shall invade your land with a mighty host, and ravage it with fire and sword, desolation and destruction. As the avenging wrath of that God whom ye have now provoked, he shall slay some of you with the sword, some he shall cause to waste away in poverty and want, some he shall lead into perpetual captivity; your wives and children he shall sell into slavery; and the residue of you he will reduce to ignominious subjection, that in you may justly be fulfilled what has long since been predicted: 'They were made a handful, and scattered and tormented with the tribulation and anguish of the wicked.'"

Inflamed by such bold and intrepid language, when their passions were at the fiercest, the warriors would have killed him on the spot, but for the moderate counsel given by an aged chief. But his boldness was successful, and they soon after yielded to Christianity.

Missions to the north of Europe, to the Scandinavian races, occupied much attention in the ninth and tenth centuries. "While every estuary and river were darkening under the dark sails of the Northmen's barks, men were found bold enough to penetrate into the dreary regions whence they issued forth, to seek them out amidst their pine forests and ice-bound lakes, and implant the

first germs of Christian civilisation in the last retreats of the old Teutonic faith." The methods, however, by which in many cases Christianity was introduced into these gloomy northern regions were characteristic of the spirit of the times, and showed how little the stalwart kings and chieftains understood of the religion they had embraced, and which they forced upon their subjects. In 963 the sons of Eric assumed the supreme authority in Norway, and having been baptised in England, thought it their duty to pull down the heathen temples, and forbid sacrifices in all places where they had the power. A little later, Olaf, famed for his piracies, touching at the Scilly Islands, was persuaded by an old hermit to be baptised, soon after which, and in ignorance of this event, he was chosen king unanimously by a general "Thing" (parliament) held at Drontheim. As soon as he had strengthened himself on the throne, he resolved on the extermination of heathenism. He began by destroying the heathen idols and temples, and made public proclamations to the people of Norway that Christianity was henceforth to be the national faith. He went from one kingdom to another, summoned the parliaments, and compelled them to accept the Christian faith. When in one of these he had ended his speech, a member stood up, but "when he would begin to speak, such a cough seized him, and such a difficulty of breathing, that he could not bring out a word, and was obliged to sit down again." Another and another tried with like results, and it came to this,—that all agreed to what the king proposed; and all were baptised before the "Thing" was dissolved. In another district he offered the alternative, "either to accept Christianity or to fight." Thus proceeding from one part to another, he forced all whom he encountered into a nominal adhesion. His motives may have been partly fanatical and partly political. At a period when Christianity was becoming so corrupt as about the year 1000, the change from heathenism was not so great after all. Soon schools and monasteries arose, and civilisation made rapid progress. The way had been preparing for Olaf by the gradual intermixture of these races with those to the south who were further advanced in civilisation.

The Slavonic races were brought within the Christian pale about the same period as Norway, but by means better suited to the genius of Christianity. In the eleventh and twelfth centuries, Poland and Pomerania were rescued from heathenism. Not till the twelfth or thirteenth centuries did Christianity penetrate into large sections of the east of what is now the kingdom of Prussia; and the last territory of Teutonic heathenism in Lithuania was unreclaimed till the beginning of the fifteenth century—not very long before the time of the Reformation.

Thus for upwards of 1000 years, embraced within the period usually termed the "Middle Ages," there was an active aggressive work going on, in which for a long period Britain took a most promi-

ment part, and by which all Europe was delivered from the observances of heathenism. This work was conducted with more or less zeal, self-denial, and devotion; and, especially in the earlier periods, possessed champions, of whom, though we may lament many of their errors, and regret that they did not confine themselves more to the simplicity of the Gospel, and did not follow more strictly early Christian example, the Church of Christ has no reason to be ashamed. There is, especially in their faith and courage and devotedness, much that is worthy of imitation. As the corruptions of the Church increased, the work became more superficial, and depended more upon the arm of flesh for its prosecution; and the Church, lowering its standard, and binding round with the thin covering of an ignorant profession the evil practices which it ought to have uprooted, itself became infected, and suffered consequent deterioration. Whilst, however, acting with a higher knowledge of Christian truth and requirements, we must not let this period, with its many heroic examples of missionary zeal, escape our attention, or lose its effect in stimulating to like faith. Mr. Maclear deserves our thanks for bringing before us, in so interesting a way, material of sterling value, hid for the most part hitherto out of sight in the musty tomes of old Latin authors, read only by the few.

A notice of Missions of the Middle Ages would

be imperfect without a reference to the missions of purer churches, which continued amidst the general declension to burn as lights in a dark place, and which were directed towards the members of the Church of Rome herself. These missions, centering in the Alpine fastnesses of the Waldenses, and conducted with no lordly pomp, or show of earthly power, but in the apostolic method, by the simple preaching and teaching of the message of salvation, permeated through a large portion of Europe, and aroused many from the slumbers of a corrupt faith. In the very darkest ages of the Church there was not a town or village, from London to Turin, where friends of the pure Gospel were not to be found, to give refuge and comfort to the sympathising traveller. These missions had a most powerful influence in preserving a faithful seed in all countries of Europe. Like an electric chain, they bound together those who mourned in common the corruptions of the time, and who, if they had stood alone, might have been overwhelmed by the flood of superstition. To them is, at least in some part, due the appearance of such men as Wycliffe, and John Huss, and Jerome of Prague, who, by their writings and preaching, kept alive the fire of a living godliness, which, long smouldering beneath, burst forth at the Reformation, to deliver many of the nations from the thralldom of Rome, and to spread abroad the light and the liberty of a purer Christianity.

THE EAST AND WEST.

SOME ACCOUNT OF A WELL-WORKED CHARITY.

BY W. GILBERT, ESQ.

THERE are few things which create more respect for the English nation in the mind of a foreigner, understanding the language, than the numerous appeals to the benevolence of the public for the support of different charitable institutions, to be found in the columns of the *Times* newspaper, and the liberal and ready manner these appeals are responded to. But if he should carry his reading further, and open Sampson Low's list of the London charities, it is more than probable that wonder will be added to respect. But, at the same time, if the question be analysed philosophically, it is more than probable that the very number of our charitable institutions may bring with them a source of weakness; or, at any rate, an occasional loss of power. Union is proverbially strength, and yet it is no difficult task to find half-a-dozen or more charities in London for the same end, and frequently in the same quarter of the town, each having its own establishment, and paid staff of officials, thereby diminishing the funds which were paid into the manager's hands for religious or charitable purposes without affording the slightest advantage in return.

A lively and talented discussion on this subject took place in the columns of the *Times* newspaper, in the autumn of 1861, in which many instances were brought forward where a loss of fifty per cent. on the charitable subscriptions, in certain undertakings, was absorbed in the expenses of management, and one instance was shown where the expenditure amounted to seventy-five per cent. The result of the correspondence was, that a public meeting was held at the "Thatched House Tavern," at which the Duke of Manchester presided, when it was determined to try the experiment of forming a charitable society, through which the whole of the funds subscribed for the relief of the poor should reach them without the slightest deduction whatever, and from this resolution originated the subject of our present memoir—The Society for the Relief of Distress.

The organisation of the society is of the simplest possible description. A body of gentlemen, composed principally of noblemen, bankers, and merchants, formed themselves into a guarantee committee. They subscribed from their own pockets, beyond their contributions to the charity, sufficient

to pay all working expenses, including house-rent, clerk, printing, advertising, &c. Three honorary secretaries, and a working committee, were chosen, who, with the almoners of the society, were all to work gratuitously. London was divided into about sixty districts; to each, at least one principal almoner was to be appointed, with whom the working committee alone corresponded. It was the duty of this almoner, specially to make himself acquainted with the different ministers of religion in his district, without distinction of sect, and to assist them in relieving such necessitous cases as they should bring under his notice. That he should visit personally each case, at least once; afterwards he could leave the amount he considered necessary for its relief with the minister, who had introduced it to his notice, or any other person in whom he could confide. One imperative rule was imposed on all almoners of the society—that equal respect should be shown to all ministers of religion, without distinction of denomination. They were also to be strictly prohibited from interfering with the religious creed of any poor person, or talking on religious subjects with any, except those of their own particular persuasion. The only general theology allowed them was “Peace and good-will towards all men,” the committee having a great repugnance to its being thought that they wished to proselytise by means of the relief they offered. The almoners were also to put themselves in communication with local charitable societies; and, if necessary, to assist them with contributions, and, in general, to make themselves as useful in all benevolent works, as the means at their disposal would allow.

The next care of the working committee was, to obtain an unpaid staff of almoners, or agents, and with this intent, they inserted an advertisement in the *Times* newspaper, inviting volunteers to act with them in the good work they had on hand. The appeal was most numerously responded to; in fact, so many offered their services, that the committee had some difficulty in making a choice, without wounding the feelings of those for whom they could not find employment. When the list of almoners and agents was completed, it offered perhaps as singular an aspect as could be found in any charitable association in existence. It was composed of almost every respectable class of society, members of the wealthier and higher portions of the community predominating. Members of Parliament, merchants, noblemen, bankers, officers in the army and navy, a considerable number of the former holding commissions in her Majesty's Guards, engineers, barristers of eminence, tradesmen and ladies, Roman Catholics, Dissenters, and clergymen of the Church of England. Added to these were medical men of the highest eminence, who all willingly offered their gratuitous assistance.

A sufficient staff of almoners having been collected, they were appointed to different metropolitan districts,—one at least to each, but sometimes

two, or even three, to the more populous or poorer parishes; and after a short appeal for funds to the public, and the immediate friends of those connected with the society, and which was most liberally responded to, operations commenced. It might be thought that a work based on principles so inoffensive and charitable would have met with the countenance and good-will of all. Such, unfortunately, was not the case, and a strong antagonistic feeling in certain clerical quarters was exhibited against it. Divers clergymen denounced the movement as an attempt to introduce Godless charity, thereby attempting to separate almsgiving from religion. In vain it was argued, on the part of the society, that such was not their intention. That the majority of the society's agents were attached members of the Church of England; but who, while reverencing their own creed, held all other Christian ministers and sects in equal personal respect. Their efforts were still opposed, and occasionally energetically denounced, till some more enlightened of the clergy, especially in the poorer districts, who had witnessed the kind efforts and inoffensive bearing of the society's almoners, stood forward in their behalf, and spoke of them with the respect and good feeling which was their due. In a short time, also, the workings of the society were brought under the notice of that liberal prelate, the Bishop of London, who not only complimented them on their deeds, but has since presided at each of their annual meetings, and perhaps it is now not going too far to say that among the many admirable charitable institutions in the metropolis, there is not one more generally spoken of with good feeling, than the Society for the Relief of Distress.

It would be difficult to estimate the amount of good, in a charitable point of view, which has arisen from thus making the rich personally acquainted with the poor. From the immense extent of the metropolis and the isolation of the poorer class from the richer, the acquaintance of the latter with the less fortunate of their fellow-citizens has been limited indeed. The rich, in fact, have hitherto had but little opportunity of knowing the poor, except as being represented by the whining street mendicant or begging-letter imposter, assisted occasionally by those modest bands of loud-voiced vagabonds who infest our streets in the frosts, and, bawling their misfortunes to the inhabitants in the vicinity, trade upon the state of the weather. Through the medium of the society's operations, a more intimate acquaintance has been made between the rich and the poor, and in consequence, an amount of respect for poverty has arisen in the minds of the wealthier than had existed before they had practical experience in the matter. In fact, it would be impossible to visit among the respectable poor and mark the fortitude, patience, and honourable feeling with which they support their miseries, without a sentiment of affection arising from the meeting.

Some cases of the kind, quoted in the society's records, are exceedingly singular. A soup-kitchen, in the winter of 1861, was opened in Lant Street, in the Borough, and an almoner of the society was sent to attend it, with instructions not only to subscribe to it, but to assist, with further contributions, any particularly unfortunate cases which might present themselves to his notice. He remarked, among other recipients, a very old woman, but through whose scanty garments a considerable amount of respectability was apparent. He made inquiries into her case, and found her to be the widow of a respectable tradesman, who had died in great poverty. Rather than apply to the parish for relief, she had supported the most intense poverty. She had never applied for parochial aid, considering it would be derogatory to the memory of her late husband that his widow should be known as a parish pauper. During the whole of the winter she had contrived to maintain herself by hemming soldiers' pocket-handkerchiefs, by which she earned eighteenpence a-week. On this scanty sum, with a corner of a room given her for shelter by some one scarcely more affluent than herself, she had contrived to live without a murmur. This case is principally mentioned as showing the different estimation in which the respectable poor hold parochial relief and private charity. It is more than probable the poor creature would have starved rather than apply for the latter, but the former she received with gratitude. Another case of the same kind, at present being assisted by one of the society's almoners, may be quoted, as a specimen of the aversion of the respectable poor to parish relief. In the neighbourhood of the "Elephant and Castle," a poor woman, seventy-five years of age, was found in great distress. She had hitherto contrived to maintain herself and a bed-ridden daughter, about fifty years of age, by ironing. Latterly, the old woman accidentally burnt her hand, and was thereby prevented from pursuing her avocation. Little by little the scanty remains of their clothes found their way to the pawnbrokers, but still the old woman, though unable to resume work, would not apply to the parish. At last her flat-irons commenced disappearing one by one, and the workhouse, in spite of all her exertion, was no longer in the distance, when her case was brought under the notice of the society, and fortunately the terrible ultimatum of the parish was spared the poor woman.

But of all classes of the poor which have come under the notice of the society's almoners, none have caused more sympathy and admiration than the Spitalfields weavers, not more from the integrity and respectability of their conduct than from the dignified resignation with which they bear the fearful misery which now oppresses them. From the silence they observe when in misfortune, their case seldom comes prominently before the public; yet, among no class of the suffering population is there to be found objects more worthy of com-

miseration. Even with those at present in work, their lot is hard indeed. At velvet weaving, (one of the best paid portions of the weaver's handicraft) if the husband takes the loom at six o'clock in the morning, and, his wife relieving him, he continues till twelve o'clock at night, the amount of their joint earnings for the week will not exceed twelve shillings. From poverty, hard work, and insufficient food, their race seems to be dying out. The average duration of life among them, arising from excessive infant mortality, is not more than eighteen years. There is something truly lamentable in thus watching an honourable and intelligent race of men becoming extinct. Without wishing to enter on a subject of political economy, it is doubtful whether it is not the duty of Government to step in and arrest their total decay. The country owes much to the mechanical ingenuity of their forefathers, and should surely pay something of the debt to their descendants. Emigration might, in fact, have been proved, to be advantageous. In the winter of 1862, the Rev. J. Pattison, rector of Spitalfields, assisted by the Rev. Wm. Suter and other clergymen, attempted to get up a subscription to pay for the passage of a certain number of weavers to Queensland, as an experiment, and they applied to the Society for the Relief of Distress to assist them in their effort. The society immediately headed the subscription list with 300*l.*, and then commenced exerting themselves to obtain the remainder among their private friends and the public at large. They succeeded so far as to raise money enough for the passage and outfit of two hundred and eighty persons, all of whom have done well in Queensland. Surely, after so satisfactory a result, something might be done by Government to assist them in a similar manner.

But the poor alone have not been the only gainers by their inter-communication with the wealthy. The latter have learned by the intercourse strong lessons of charity, noticing the kindly and affectionate assistance rendered by the poor to each other. This is particularly observable among women, and some of the instances recorded by the society's almoners are exceedingly beautiful. Space will not allow us to go deeply into the question, but we cannot refrain from giving a few instances among the needlewomen.

1. P. T. This woman supports a sick sister and her little child. All day she works to support herself, and a great part of the night to support her still poorer relatives. Though in rags, she is always cheerful, and in person exceedingly cleanly. Her nightwork she performs apparently without the slightest idea that she is doing more than the ordinary duties of her life, and has never been heard to utter a complaint on the extra labour thus thrust on her.

2. G. N. An old woman. She entirely supports herself, and greatly assists an invalid sister. They earn between them about six shillings a week, with the addition of one shilling and sixpence from

private charity. They have given house-room, and occasionally food, for two years, to a delicate orphan girl, not in any way related to them.

3. W. R. Very poor, but very industrious. Is always the first to assist others. A short time since, the mother of two children, working at a sewing-machine, died; and W. R. not only obtained some crape for them for mourning; but collected, in addition to her own little contribution, fifteen pence towards finding them clothes.

4. M. G. A very good worker, but slow, very honest, and very poor. For more than twelve months she has gratuitously shared her one room with another worker, a poor deformed woman, who, from her infirmities, can only earn three shillings a week.

Perhaps, however, nothing caused the almoners of the society, unaccustomed as they were to mix with the poor, greater surprise than the respect, without servility, with which their visits were received. Their surprise was perfectly excusable, for few unpractised in works of the kind are aware of the perfect respect the poor have for those who unostentatiously are employed on missions of mercy. During the time the society has been in existence, not one complaint of importunity or rudeness on the part of those they visited, has been recorded by the almoners. Some of the proofs which might be brought forward to the contrary, are exceedingly curious. Two gentlemen, one a member of a noble family, shared between them the district of Wellclose Square, in the east of London. When they returned home in the evening they naturally related to their wives the scenes of misery they had witnessed. Stimulated with a desire for aiding their husbands in their good works, they determined also to visit the poor in the same neighbourhood, and relieve their physical wants, especially those of the sick. They were put under

the care of a Bible woman, and commenced their visitations. They generally made two visits a week, and each day they returned home more pleased than the day before, with the duty they had imposed upon themselves. After a week, or ten days, when they were graphically describing the misery they had witnessed, the sick-beds they had visited, the aid they had given, and their attendance at a ragged-school, which had been started in the locality, they were asked whether the poor they had seen were of the respectable class? They replied they were not, for, although they were very civil to them, they were evidently very demoralised generally. Upon further inquiry it was found the locality they had visited was the notorious Blue Gate Fields, with Tiger Bay,—perhaps the most lawless district in the metropolis. Fearing that, if the position in society of the two amiable Samaritans should be known, they might be exposed to importunity, they were requested to discontinue their visits, it being arranged that their contributions should be sent through another channel; but the anecdote is simply quoted to prove that among the most depraved there exists a latent respect for those employed upon works of mercy.

As an experiment the Society for the Relief of Distress has been eminently successful in many ways. It has taught the rich how much there is to admire among their poorer brethren; it has taught them, that great as their charity may be, it is exceeded by the charity of the poor themselves. It has proved that that eminently Christian virtue, charity, may be exercised to the fullest without creating jealousy between Christian sects; and if it has not fully taught the poor the kind feeling of the rich towards them, it is simply due to the quiet and unostentatious manner the society's almoners have preformed their labours.

PROSPECTS AT CANTON.

COMMUNICATED BY THE BISHOP OF VICTORIA.

A RECENT visit to the city of Canton, and opportunities of intercourse with missionary brethren at this station, have induced me to date from this place a descriptive account of missionary prospects at Canton.

It is more than nineteen years since I first visited this city, and the change which I have been privileged to witness in the popular disposition and the bearing of the local Chinese authorities is very remarkable and encouraging to the friends of missions. In 1844 we were followed through the streets by crowds vociferating most insulting words and threats, except in the immediate neighbourhood of the foreign factories. Once or twice, when I paused for a few moments under the arched gateway of the city wall, the tumult became so great, and the mob

showed such mischievous intentions, that I was glad to effect a secure retreat from the threatened violence, and never ventured to repeat the experiment upon their forbearance. To have entered inside the city would have been attended with the certainty of severe bodily injury from the infuriated rabble. The opprobrious epithets applied to foreigners in the edicts of the mandarins, served to fan the flame of popular antipathy against the subjects of Christian nations.

Now, however, all this is changed. Wherever a foreigner walks or rides he hears no insulting words, and is free from all annoyance. We are now at liberty to visit every portion of the city and suburbs; and missionaries are able to pursue their work among the people without let or hindrance.

The Anglo-French occupation of the city for four years entirely removed all previous restrictions, and rendered it impossible for the local government to revert (even if willing to do so) to their former invidious exclusion of foreigners from the city. All this change has of course been the result of political causes, and the severe lessons received during the bombardment and capture of the city.

I am sanguine enough also to believe that moral causes have had no slight share in producing this favourable change in the popular mind. We were very fortunate in landing at Canton—during its occupation by a foreign garrison—some excellent and zealous clergymen of the Church of England labouring as chaplains on shore among the British soldiers and marines. I am able to assert from positive knowledge, that there was a considerable number of pious soldiers, who held weekly and even nightly meetings for prayer and reading of the Holy Scriptures in the various guard-houses on the city wall. On two different occasions I confirmed in all, in the autumns of 1858 and 1859, above 300 soldiers, in a building temporarily used as a Christian church, and originally a Buddhist temple in the northern portion of the Tartar city. The soldiers were highly favoured in having very zealous ministers in such men as the Rev. Messrs. Huleatt, Jacob, and others, who laboured indefatigably for their spiritual benefit. The consular chaplain, too (Rev. J. K. Gray), most disinterestedly gave a large portion of his time and strength in assisting the military chaplains; and his personal labours and influence were greatly blessed in deepening a spirit of piety among the attendants on his week-day classes for religious instruction. I am assured by one of these clerical brethren that even at the present time the moral benefits of this good influence survive, in the distinction which the native population learnt to make in favour of the British soldiery. Cases of wrong, drunkenness, and violence, though, unhappily, not unfrequent, were nevertheless much more rare than might have been expected from the presence of so large a body of foreign soldiers and marines in the city. The past labours of medical missionaries; the remembrance of such men as Drs. Parker and Hobson; and the recent measures of the military authorities on behalf of the famishing destitute Chinese—all helped to strengthen this good influence.

At the present time there are about twelve English and American Protestant missionaries scattered over different parts of the southern and western suburbs, who have their schools and chapels in various localities, both within and without the city. Though the baptised converts do not probably exceed in all 150 persons, there is a spirit of attention and a willingness to listen to the preaching of the Gospel which these brethren state to be full of encouragement at the present time.

The influence of the Rev. J. K. Gray, the only clergyman of the Church of England at Canton, is, and has been for many years, most salutary and beneficial among the European residents, amounting

(exclusive of missionary families) to less than a hundred persons at the present time, through the diversion of foreign trade to Hankow and the northern parts of the neighbourhood of the river Yang-tze-keang. Divine service is held on Sundays and in the morning of every week-day in his temporary church at Honam, on the opposite side of the river. Most of the mercantile residents have also their dwellings there, the prospects of a return of the former trade being too uncertain to encourage the generality of the European and American firms to expend their capital in buildings on the splendid and spacious site of Shameen, raised and recovered from the bed of the river, and offering an extent of area of half a mile nearly in length, for a magnificent foreign city and settlement.

On Shameen a parsonage is already built, and tenanted by the consular chaplain. The elegant church in course of erection, was well-nigh completed, but a portion of it fell to the ground through imperfect masonry in its construction, and it will not be finished for the next three months. Among the foreign community of merchants, consular officials, mercantile clerks, and custom-house tide-waiters, Mr. Gray's ministry and diligent pastoral visitations have been the means, under God, of producing one of the most striking changes in the moral condition of the settlement that has ever come within the limits of my observation. He is also a real helper of the missionaries, with whom he is on terms of amicable and cordial brotherhood.

Among the proofs of the altered spirit of the native authorities, it is interesting to specify their marked advances towards foreign officials. I was surprised some weeks ago to receive, at Hong-Kong, from a native interpreter, a letter ostensibly written to me at the request, and on behalf of the new Governor of Canton Province, informing me of his recent elevation, and arrival at the scene of his government, and, amid the usual adulatory phrasology of Chinese officials, inviting the interchange of neighbourly offices. I wrote to the British Consul to authenticate the document; who wrote to me that the latter emanated from His Excellency Kwo Sung Taou, the Footse, or Governor, of Canton Province. During my visit here, I have paid this high functionary a visit, at his own official residence within the city, at which interview I received the usual firing of salutes, and other attentions, accorded to his equals in rank. Three days after, he returned my visit, by mutual appointment, at the British Consulate. What passed at our interviews it may be expedient not to detail, nor to incur even the remotest risk of bringing inconvenience and loss upon a liberal statesman, in a country and under a government where every public man is watched, and espionage is ever on the alert. Suffice it to say, that he now has in his possession, as my present, a complete copy of the Holy Scriptures in Chinese, two copies of our

Liturgy, two copies of Dr. Martin's work on the "Evidences of Christianity," and Mr. Nevius's excellent "Summary of Christian Doctrine."

It has been my privilege to preach on two Sundays at the little English church at Honam. On the whole, the occupation of Canton by a foreign force has left behind moral results favourable to the missionary cause. But we naturally mourn the destruction of the beautiful site of the foreign factories, with its verdant foliage, its fine garden, and its beautiful church. Still more are we called to lament the advantage taken by the French authorities of the present weakness of the Chinese Executive, in their violent resumption of old Roman sites, or of what are alleged to be such; and the enclosure of a large space as the area of a new Cathedral and monastic establishment, on what was a little time since one of the most extensive government establishments within the city. The public laying of the foundation-stone is appointed to take place in a few days, and no pains have been spared by the French Consul and the Roman Catholic clergy to render it an attractive occasion to every class of foreign residents and visitors invited from Hong-Kong.

On my leaving the shore to embark in the steamer for Hong-Kong, a civil mandarin of the third rank, and an intimate friend of the Viceroy of the two provinces (Canton and Kwangsee), insisted on paying me the complimentary attention of accompanying me on board in his full official costume and dependent peacock's feather. He professed a general acquaintance with Christian doctrines. I found he knew the late Dr. Morrison, and was even baptised in 1834 by the Rev. Mr. Vachell, chaplain to the East India Company.

I have great satisfaction and feel much thankfulness in stating that in this, the twentieth year of my connection with missionary labour in this land, I have been privileged to see more abundant fruits of missionary success than in any former year. During the present year I have been called to confirm sixty Chinese converts, and to ordain two native deacons of our Church. On Easter Sunday last I admitted the first native minister of our Church to holy orders at Shanghai. During the present week I have also admitted to the ministry a second native Christian, amid a large concourse of Chinese worshippers in our cathedral, and under circumstances of more than ordinary solemnity and interest.

Political events in this vast empire are not at present of a very encouraging nature.

The recent peridy and cruelty of the Imperialist authorities in the recapture of the city of Loo-chow from the Taepings, and their following up victories, obtained by British help, with all the horrible barbarities of pagan warfare, are a sad blot at the present time in the history of our international intercourse.

The future of China is wrapt in obscurity, and is calculated to baffle the most sagacious mind. And yet we will not believe that our labours have been in vain in the Lord. The foundations of a native Church have been laid in this land. We will not despair of the Christian commonwealth. We need more numerous and more efficient labourers. We need a greater simplicity of aim in all of us who are labouring here. We need more fully the prayers and faith of the Church at home. Above all, we need chiefly and pre-eminently a larger outpouring of the Spirit upon us and our work.

THE CURIA ROMANA.

BY L. DE SANCTIS, D.D.

OF the Curia Romana the Pope is the head, he being, in the eyes of Roman Catholics, *the Church*; his voice the voice of God; his ordinances the ordinances of the Church, to which blind and unquestioning obedience is due, however contrary they may be to the Divine Word. There is no order, decree, dispensation, or indulgence, which does not emanate from him. But how, it may be asked, can one man be sufficient for these things? How can he direct the whole body of the Roman Catholic Church? By means of his Curia, of which he is the supreme head.

This Curia is so admirably organised, that to my thinking no system can surpass it, and hence many Protestants are caught in its snares. Its one defect (apparent, however, only to those that believe the Gospel) is, being a thoroughly human organisation, and entirely opposed to that which the Holy Spirit has bestowed upon the Church of

Christ. It has been the master-piece of Satan for eighteen centuries, and hence its perfection. Protestants and Catholics, who are ignorant of its nature, believe that the Pope does everything, because everything is done in his name; but the more exactly informed are aware that the Pope occupies the greater part of his time with politics, and in the administration of his temporal power; another portion is spent in processions and amusements; and a very small part indeed given to the affairs of the Church, which is governed by the Curia in the Pope's name. Let us see how this is done.

The highest rank in the Roman Curia belongs to the Cardinals. What are these cardinals? In the first ages of Christianity, when the Pope was only Bishop of Rome, the priests appointed to the different churches of the city were called Cardinals. Any one conversant with ecclesiastical antiquity knows that there were two kinds of churches in

Rome—those in which the faithful assembled, and the hospitals which had a chapel annexed; both being called *tituli*. To the first was appointed a priest; to the second, a deacon; and the priest and deacon of these *tituli* were alike named Cardinals. There were at that time no Cardinal-bishops, but the Cardinal-priests were the Parochials of Rome, the Cardinal-deacons the Rectors of hospitals. The Cardinals, in short, formed the Presbytery of the Pope in his character of Bishop of Rome. This is their historical origin. But when the *Curia Romana* began to put on its splendour, the Cardinals were not content with so lowly a beginning, and wished to claim a divine origin. Accordingly Pope Innocent III. (Décret Greg. libr. IV. tit. XVII. cap. *Per venerabilem*) invented one for them, and found it in Deut. xvii. 8—13, where he pronounces the “judgment between blood and blood” to signify judgment in civil and criminal causes; that “between stroke and stroke,” to signify judgment in matters ecclesiastical and matters temporal; and “judgment between plea and plea,” to signify judgment in any difficult case whatever; which judgments, according to him, all belong to the Pope and the Cardinals, the latter being signified by the priests of the tribe of Levi, while the Pope is the judge spoken of in the passage. This invention of Pope Innocent III. gave so much satisfaction that Pope Eugenius IV. proclaimed it anew in one of his institutions; while Pope Pius V. went a step further, and in his institution beginning *Postquam* *verus* declared that the Apostles were the Cardinals of Christ; and theologians and canonists, proceeding to draw inferences from this doctrine, have laid it down that, after the Lord’s ascension, St. Peter having become Pope, the other Apostles remained his Cardinals.

Cardinals are of the order of priests and of deacons both, retaining the title of the church or hospital to which they are nominated. Sixtus V. definitively fixed their number at seventy; that is to say, six bishops, fifty priests, and fourteen deacons. The six Cardinal-bishops are—the Bishop of Ostia and Velletri, who is the Dean of the Cardinals; the Bishops of Porto and St. Rufina; of Albano; of Frascati; of Palestrina; and of Sabina. These six are the Pope’s suffragans in his quality of Archbishop of Rome, which title he unites with those of Head of the Church, Patriarch of the East, and Primate of Italy. The fifty Cardinal-priests are for the most part Bishops, Archbishops, and even Patriarchs; but as Cardinals they are only priests, and in their pastorals are to call themselves so. The Cardinal-deacons may probably be priests, but they are not publicly to officiate as such; nay, they may be simple clerics, but they are looked upon as deacons, although not really so. These Cardinals, assembled under the presidency of the Pope, form the Consistory, which is little more than a mere formality. The Pope in this Consistory makes Bishops and creates Cardinals (such is the term used by the Curia), but he does not consult any of them. He

reads a discourse already printed; the Cardinals are indeed to be present, but they are not, as we said, consulted, nor can they speak, but they all form part of the different congregations of which the Curia is composed, and some of them are Prefects or Presidents there.

The second rank in this Curia is occupied by the Prelates. These are a medley of bishops, priests, clerics, and laics, called by the Pope to take part in the affairs of the Curia, and putting on the episcopal dress, only without the cross and the ring. These Prelates occupy themselves with diplomacy, administration, jurisprudence, and ecclesiastical affairs. A Prelate successful in diplomacy, even though he be a laic, is often made Archbishop, and sent as Nuncio to foreign courts. Those who apply themselves to administration are sent as governors into the provinces; those who take to jurisprudence are made civil or criminal judges—the chief Roman tribunals being composed of Prelates; and, finally, those who devote themselves to ecclesiastical matters become secretaries of one of the ecclesiastical congregations. The Pope, the Cardinals, and the Prelates, then, form the Curia, which consists of the different congregations, or ecclesiastical tribunals, we are about to describe.

The first of these is the Holy and Universal Inquisition. Your readers need not fear that we are going to inflict upon them an account of prisons or tortures, or to indulge in declamation against so unchristian and arbitrary an institution in this nineteenth century of ours. No; the Inquisition is judged and condemned. It still exists in Rome, indeed, but its former destructive and devouring days are over, though it is still a powerful auxiliary to the Roman Curia. It is only in this light that we need regard it.

Formerly, the congregation of the Inquisition had a Cardinal Grand Inquisitor, but for some time past the Pope has taken that office upon himself, and declares himself the head of the Inquisition. There are at present twelve Cardinal Inquisitors, the first of whom is secretary of the Inquisition. There is a Prelate as assessor, and a Dominican friar a commissary, assisted by two other friars called companions; there is an advocate of rites, whose duty it is to oppose all innovations in the liturgical matters of the Roman Church, and there is a certain fixed number of Counsellors and *Qualificatori*, nominated by the Pope, who give their services gratuitously. These last extract from all books or manuscripts, denounced or sequestered, the objectionable passages, and proceed to *qualify* them, either as heretical, schismatical, bordering upon heresy, immoral, and so forth. The Counsellors assemble every Monday, and discuss affairs under the superintendence of the Commissary; on Wednesday, the Cardinals meet and discuss the vote of the Counsellors, and proceed to deliberation. On Thursday, this deliberation is reported to the Pope, who decides infallibly. When very important questions are mooted, the Pope cites the general congregation.

and then Cardinals and Counsellors discuss them in his presence, and receive his decision.

Protestants have a horror of the word Inquisition, because they only view it on its darker side, of which I am not speaking, since in these days it has scarcely any existence. I am only pointing out how admirably qualified this Inquisition, even in its present state, is to serve the cause of the Papacy. Its laws have never been abrogated; they cannot, indeed, be put into execution (owing, the Pope declares, to the wickedness of the times), but they still exist. The Inquisition has indeed been suppressed by other governments, but it exercises an influence even in countries where it has never been established, as we shall now show.

Although, strictly speaking, the tribunal of the Inquisition only exists in Rome, still all Bishops are Inquisitors in virtue of canon law, and of the oath that they take at their consecration. Each bishop swears: "The Apostolic decrees, ordinances, appointments, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others." Now, amongst these ordinances is that of exercising as much as possible the office of Inquisitor. Indeed, in the same oath the Bishop explicitly pledges himself to persecute and fight against, to the utmost of his power, "heretics, schismatics, and rebels against the same our Lord (the Pope) and his successors."

In virtue, then, of Canon law, and his consecration oath, every Bishop is Inquisitor in his own diocese; but as the civil laws cramp his power, he has to fulfil his duties as best he may, by writing to the Inquisition at Rome to denounce all persons that act contrary to the interests of the Papal Church. It is thus the large number of officials composing the Inquisition are constantly kept employed. All Bishops are in correspondence with it, and thus the Pope, by these means, knows the affairs of all the world; the Bishops being his agents, or, more properly speaking, his spies. The Inquisition, then, may fairly be said to extend wherever there is a Catholic Bishop, but to exist under the form of a secret and carefully-concealed conspiracy. This explains its great utility to the Papal cause, and accordingly it ranks first amongst the congregations of the Curia, and is presided over by the Pope himself. Everything done, said, or published in any country against the Roman Church, is at once referred to it, and it takes such measures as place and circumstances admit. All this I say of my own personal knowledge, having been for ten years one of the theological *Qualificatori* belonging to it.

Another essential point for the Romish Church is to have Cardinals and Bishops who will sustain and defend it, come what will; it signifies little whether they are learned, or of high character, so only they

be devoted to the Pope. Now although the Pope may of his own will make Bishops and create Cardinals, there is a sacred congregation called *The Consistorial*, which occupies itself in preparing candidates for episcopacy. This Consistory is presided over by the Pope; it consists of some of the Cardinals, and its secretary is a Prelate. When Cardinals have to be made, no trouble need be taken to inquire into their character if taken from the Prelates of the Curia, for they are already well known; if they are to be Cardinals of the Exterior, they are recommended by their sovereigns, and there is scope for diplomacy. If, again, they are to be Cardinals belonging to Protestant countries, the Secretary of State and the Propaganda examine and decide whether their appointment is likely to advance the Catholic cause. Therefore, in the matter of Cardinals the Consistorial Court has little to do. But it is otherwise with regard to Bishops. If these belong to the Pontifical States, they are well known in the Curia. If not, their nomination comes from their own sovereigns, but in different ways. There are sovereigns who, in conformity with the Concordat name the candidate and submit him to the approbation of the Pope, who remits the nomination to the Secretary of State, who examines whether there are good diplomatic and political grounds for approving it. If there are, it passes up to the Inquisition; and if approved there, too, it goes to the Congregation of *Bishops and Regulars*, and next to the Consistorial Congregation, who give their final vote and settle the pension of the newly-elected. If the question relates to missionaries who are to be made Bishops at the seat of their mission, all requisite information is derived from the Propaganda. Before the existence of this Consistorial Congregation these subjects used to be discussed in the Consistory, but Sixtus V. judged it more advisable to reduce the latter to a simple formality, and instituted the Consistorial Congregation, where subjects could be discussed more conveniently and secretly by persons chosen by himself.

In some states, Bishops are made by the sovereign sending three names to the Pope, who chooses one of them; in others the sovereign sends a list of eligibles, which the Pope examines, cancelling the names that he disapproves, and then the prince has liberty of choice amongst those approved; and this approbation is granted in the Consistorial Congregation in the manner above stated. And what part has the Holy Spirit in the election of these Bishops? Every Christian will at once see that He has none.

But there are still several other congregations to be noticed, in order to understand the entire system of the Curia Romana;—these I reserve for my next letter.

L. DE SANCTIS.

GENOA, 14th Jan., 1864.

ON THE CARE OF THE BLIND IN LONDON.

BY A SPECIAL INQUIRER.

FROM a paper read before the Congrès de Bien-faisance, in 1862, by J. T. Harnwick, Esq., Assistant-Commissioner of the Census, we find that the total number of blind in the United Kingdom is about 30,000, and in London there are 2638. In England there has been an absolute increase of blind persons since the previous census; but it is satisfactory to find that—allowing for the increase of population—blindness has decreased. In Scotland and Ireland there has been an actual decrease. The results of the recent returns show that, in 1862, there were in England, 19,352; in Scotland, 2860; and in Ireland, 6851 blind persons.

To these numbers must be added 197 for the Channel Islands and the Isle of Man; therefore in round numbers the number of our blind is 30,000, or one to every 1000 of our population.

It is worthy of remark that blindness is more frequent in agricultural than in manufacturing districts; that the relative proportion of the sexes among the blind is about 113 males to 100 females. In England and Wales there are, under 20 years of age, 2702 blind persons; and over 20 years of age, 16,647. In estimating the number who may be eligible for employment in industrial pursuits, there is a basis furnished of 6049 under 40 years of age, and 10,553 under 60.

In the census papers there were no inquiries as to the causes of blindness, except one question, "Whether blind from birth?" and to this there were 1846 replies in the affirmative.

The seamed faces of many of the blind who are to be met with in town and country, sadly show what numbers have lost their sight through the neglect of parents, among the poor, to have their children vaccinated; but from personal inquiries made of blind persons in London, we find that this cause of blindness is decreasing, and that it is mainly the result of purulent ophthalmia, scarlet fever, "fits," explosions in mines, and other accidents. One man with whom we conversed had been a soldier, and became blind from the effects of a sunstroke at Malta.

To the foregoing facts let us add, that the number of blind persons throughout the world is estimated at 3,000,000.

As, however, this paper professedly deals with home-blindness, and especially that of the metropolis, we now proceed to furnish the results of recent personal visits to the different institutions for the blind in London itself.

Taking a little preliminary trip in the *chiaro-oscuro* of the Underground Railway, entering at Farringdon Station and emerging at Gower Street,

we make our way to 125 and 127, Euston Road, near St. Pancras church. Here we find, to use the language of a writer in "Household Words," of March 5th, 1859, "an obscure little brush, mat, and basket-shop, which has outside its window an oil-picture, representing blind men and women at work upon brushes, mats, and baskets. The shop is the repository of an institution." Here, in truth, are the head-quarters of "the Association for Promoting the General Welfare of the Blind." We shall soon get "glimpses of the interior," and of its industry; but the inmates are at dinner. Meanwhile, let us remember that the whole of this enterprise has sprung out of the active benevolence of Miss Gilbert, a blind lady, and the daughter of the Bishop of Chichester. Of the 30,000 blind in the kingdom, 14,000 at least belong to the more helpless sex, but the generous and devoted founder and lady president of the association has not confined her sympathies and plans to her "dark" sisters; but has sought to shed light on the path of blind men also.

The undertaking was commenced in 1854, and its first object was to ensure regular employment to blind working men.

The "Association for the General Welfare of the Blind" was formed in 1857, and at present it affords assistance, in various ways, to 170 blind men and women. Of these 61 are supplied with regular work at their own homes, at sums varying from 1*l.* 4*s.* to 1*l.* 6*d.* per week; 26 are instructed and employed at the Institution in Euston Road, and 25 are engaged in selling goods for the Society. Particular attention is paid to the instruction of those who are unable to earn their own living. The *mental and religious welfare* of the blind is also sought, and classes for this end are held in Westminster, Marylebone, Islington, St. Luke's, and Greenwich.

Another important object is to teach trades to those who, from losing their sight after 21 years of age, are ineligible by the rules of most blind-schools for admission as pupils. This is unhappily the case with about nine-tenths of the 30,000 blind in the United Kingdom. The value of such an institution as that at Euston Road is greatly enhanced by the threefold difficulty—that there are not many of the blind who have an opportunity of learning a trade, that the trades taught are few in number, and that those who have acquired an industrial art rarely obtain constant employment, or a market for their manufactures. In consequence of these difficulties, great numbers are reduced to beggary and degradation.

In an appeal published on the 1st of January,

1864, it is stated that, "at present, there are no fewer than 250 blind men and women applying to the Association for help, many of whom are begging in the streets for want of work."

Let us now turn to the more cheerful aspect of affairs, as presented in the interior of the building at Euston Road. Our polite guide, conductor, and exponent to-day is Mrs. Levy, the wife of the director, Mr. W. Hanks Levy, who is confined to his room by temporary indisposition. He is blind himself, and next to the lady patroness, herself blind, he is a mighty motive-power to this benevolent enterprise. His activity, energy, and ingenuity are truly wonderful. He has made journeys into the provinces, and even one journey to France, for the discovery of improved methods of work in the old callings. Among the results of his explorations, he brought back from France a plan of basket-making upon blocks, which affords an additional means of occupation to the female inmates. As to his *ingenuity*, Mrs. Levy shows us his chessboard for the blind, with draughtmen and chessmen made for their special use. There are also two or three sets of contrivances for assisting blind-writers, which space forbids us to describe, but which, with the museum, reading and library-room, are well worthy of special examination.

As a matter of course, a museum for the blind can appeal only to the sense of touch; and thus, at times, may be seen the blind superintendent teaching natural history to the blind men and women, and causing them to pass their hands delicately over the stuffed beasts, birds, and fishes, whose names and habits Mr. Levy describes to them.

It was while in the museum, that there entered the shop-porter. His step is quick, yet quiet; his voice is kindly, soft, and cheerful.

"Shall I take a book, please, to that poor woman?" is the question he puts to the matron.

The answer is in the affirmative, and a large embossed volume is put into his hands. Ere he glides away, we ask him some questions. He has a "glimmer" of sight in one of his eyes, helped somewhat by an artificial pupil. Yet he often walks from twenty to thirty miles a day; goes right into the heart of the City with Mr. Levy's bank-book; carries abroad heavy bundles of mats, or bulky basket parcels; and, save on dangerous crossings, he asks and needs no guidance. But his case is even exceeded by the four "travellers," who are perfectly blind, three of whom make punctual calls for orders, east and west, in City or suburbs; while a fourth often travels fifty miles into the country, both receiving and supplying orders. This man's name is Richard Rudd, a farmer's son. The orders received by their town and country travellers, are generally committed by them to memory, with perfect accuracy; sometimes servants write them out, and put them into the traveller's hand.

Ere we leave this room; we see ranged on shelves

all the books, on every system, printed in this country for the blind, with some also from France and America. These are formed into a free lending-library which furnishes unspeakable comfort to sixty-five persons in different parts of the metropolis.

Among these books, one of peculiar interest is placed before us. It is a copy of the entire works, printed at Boston, United States, in raised type, of John Milton. This book is printed on "The Universal System," invented by a blind American, who travelled over many States in order to obtain funds for extending its benefits. A volume thus printed was sent to the London Exhibition of 1851, and a medal was awarded to the inventor. It was well deserved at that time. But it is now far surpassed in practical value by other systems; being, to use the words of Mr. Levy, "as fatiguing to the touch, as is small print to the eye." Nevertheless, here is a beautiful book, and as it contains Milton's works complete, immediately there rush upon our memory the many passages found in the writings of one who, like

"The blind old man of Scio's rocky isle,"

sang in heroic strains, but of themes nobler and grander still than those of Homer; and who, over and above, was wont to recall his own blindness. And so I seem to hear afresh his invocation of "Holy Light, offspring of Heaven, firstborn;" and then his plaintive wail,

"But thou revisit'st not these eyes
That roll in vain to find thy piercing ray,
And find no dawn."

Nor can I forget his famous sonnet, addressed to Cyriac Skinner, on the third anniversary since

"These eyes, though clear
To outward view of blemish or of spot,
Bereft of light, their seeing have forgot."

Nor how his solace is

"The conscience, friend, to have lost them, over-plied
In Liberty's defence."

These thoughts about Milton's blindness, awakened by the embossed copy of his works, are intensified when, with the matron, I enter a room where three blind men are engaged. One of them, the accomplished blind teacher of every trade taught in the house, is feeding the saw-mill. Mark how, with calm precision, he presents that sharp-edged whirling steel-cutter to a thick block of wood, in successive sections. The impelling power is supplied by two blind men; one of whom, as with sturdy arms he rolls round to his fellow the ever-rising semicircle of the great wheel, has his face and forehead flushed with the toil, turned towards me. This is a cheerful task; he is not a slave, but a free-man exulting in his strength; and yet at the sight of him, I have at once summoned up before me the vision of "Samson Agonistes," as

"Dark, dark, dark, amid the blaze of noon,
Irrecoverably dark—total eclipse
Without all hope of day,"

he grinds at the mill, or makes sport for the Philistines.

Among the apparatus and books for the use of the blind, and sold at Euston Road, besides those already noticed for teaching the blind to read and write, are contrivances to enable the blind to correspond by printing. There are also diagrams of Euclid's Elements, needles for the blind, pocket yard-measures, a mariner's compass, maps, the modified English alphabet, instruction book for the piano-forte, embossed on the ordinary system of musical notation, as used by the sighted; and various books of the Holy Scriptures, embossed according to the systems of Alston, Freer, Howe, Lucas, and Moon. These last are lent out. The lending library contains more than 200 volumes, and among these are several works of general information. Want of funds prevents further increase.

"The Scriptural knowledge thus acquired by the blind would put to shame many of those who are blessed with sight; and who, like too many having great and continued blessings around them at all times, seldom make that use of them which they ought. But the blind feel exceedingly grateful that a means is supplied which tends to mitigate their deprivation." The honorary secretary gives religious instruction, and holds a devotional service once a week.

I may not linger in the various rooms to which I am afterwards conducted. These are the "*Pitch-room*," where preparations are made for brush-making; next the brush-making and wood-cutting apartment; and, last of all, that of the female inmates. All these workers are adroit and clever, as well as wonderfully cheerful. Of the women's room, the teacher is highly intelligent. She had been a lady's-maid. After the loss of her eyesight, her misery was very great. But first an educated pupil, and then as a most successful teacher, her heart has been full of thankfulness. Her happiness is so evident, that in that room, where she and her pupils are all blind together, she radiates gladness around the whole circle, and

"Makes a sunshine in a shady place."

Small pensions are granted to aged or helpless blind persons by the Association; the children of a blind father are sometimes furnished with work similar to that produced by himself. There has also been established a lodging-house for a limited number of blind work-people, who are lodged and fed at the rate of 9s. a-week for men, and 7s. for women.

Leaving Euston Road, I repair to Avenue Road, Regent's Park, where, near to the Swiss Cottage, St. John's Wood, I come to the front of a fine building standing in its own grounds. This is the institution of "The London Society for Teaching the Blind to Read, and for Training them in Industrial Occupations." Large as the building is, it is not sufficient to provide rooms available for an infirmary in cases of sickness, and other necessary

accommodation. These inconveniences will ere long be remedied, and suitable rooms will also be provided for monthly concerts, in which the skill of the pupils in music and singing is conspicuous. There is an Embossing Fund, which provides the Scriptures and other books, including the Pilgrim's Progress, for the blind. It may here be mentioned that the system of Lucas, which is stenographic in its character, is alone employed by this society. It has the advantage of condensation, and by young people it is easily learned. But it is admitted that Moon's system is superior to all others for adults, and also for those whose sense of touch has been injured by basket-making and other unfavourable employments. The Embossing Fund is largely assisted by the British and Foreign Bible Society. The society has been and is liberally supported by subscriptions and donations, headed by a gift from Her Majesty of twenty guineas in 1861, and by large sums voted by the City Companies, the trustees of various funds and charities. Considerable sums are also contributed by collections after sermons.

After visiting the different apartments, including the clean and comfortable dormitories, and also the sales-room for the disposal of articles made in the house, the matron quietly opens a door, and there is presented a unique and pleasing scene. Here, in a spacious school-room, I find myself in the midst of a company of more than forty persons. Only three of these can see,—the honorary chaplain, a young lady visitor, and myself. Most of the pupils are seated either at the school desks, which fill the greater part of the room; but others are elsewhere, and a few occupy benches near the front window. I sit for a quarter of an hour, listening to the Rev. Dr. Peile, as he conveys to the pupils with great clearness useful Bible class-instruction, from the character and preaching of John the Baptist, and our Lord's temptation in the wilderness. He puts also frequent questions, which elicit intelligent answers. As I enter and as I leave, I have the double impression of *darkness visible*—these forty resident pupils, unable to see the stranger or the teacher—and yet of *illumination* also. For here is the teaching and "the entrance" of that "Word" which "*giveth light*." Very pleasing is it to find that in the case of two pupils who died last year, that "there was every reason to believe that the religious instruction received had been greatly blessed by God to the soul's health of both," and that the latest act of a dying youth was "to summon as many of his schoolfellows as were at hand, and to urge them to seek betimes the grace which bringeth salvation."

Ere the day has finally closed we repair to "The School for the Indigent Blind," in St. George's Fields, Southwark, and a second visit is made in the following week, when a sacred musical concert is given with great effect by the blind pupils. This fine castellated building, opposite the Obelisk, which receives and teaches a larger

number of blind pupils than any other in the world, must be familiar to many a London reader. It was founded in 1799. There are here, on an average, 160 pupils, male and female. The industrial work includes brushes, rugs, matting, basket-making, twine, clothes-lines, shoes, knitting and netting, &c. About 30 of the pupils receive musical instruction, and several of them are every year qualified to become parochial organists. Yet it is painful to find that qualified blind organists, who were formerly pupils here, are, as a rule, inadequately paid, and others are not employed at all. There is also an instrumental band of about 30 members. "The chapel services, as far as the music is concerned, are very striking, being conducted with great order and beauty, fully proving the competency of the organist, and the hearty interest with which all the pupils enter into the whole service." To this the Rev. B. G. Johns, the chaplain, adds, that "the number of communicants still maintains its full average of about 70." Favourable reports—with specified exceptions—are given of pupils who have left the institution. *All, except one, who is helpless from ill-health, can read their Bibles,*" and "nearly all try to practise what they know, by carrying into daily life the truths which the school taught, and maintaining a good character." They have also been taught habits of industry, and these they put into practice—not with full success—but all, probably, that circumstances admit. The latest cash account of the Institution for the Indigent Blind, indicates a yearly revenue of 9728*l.* 3*s.* 6*d.*, and an expenditure of nearly 9000*l.* While much good is accomplished by the various institutions thus visited, yet they do not reach the necessities of more than *one-sixth* of the blind in London, who, according to census returns, number 2638. Moreover, the Reports of the School for the Indigent Blind (which the Jury of the Educational Department of the International Exhibition states, "does more mentally, morally, and manually than any other school in Europe"), shows that out of 60 pupils educated there, and who quitted the school during four years, not more than eight of the 60 were found to be supporting themselves. The same holds true of other institutions in the country, in measure which we need not mention. On the other hand, at Euston Road, London, in Liverpool, Sheffield, and Bradford, workshops for the blind, the sales, are largely in excess, as to money value, over the wages paid.

"The Society for Supplying Home Teachers and Books in Moon's Type for the Blind," was established nearly eight years ago, and is running a career of ever-increasing usefulness. The Earl of Shaftesbury is the president, and, in point of fact, his lordship is thus but amplifying the Christian privilege which he enjoys, and the philanthropy which he cherishes and fosters as the much-loved president of the British and Foreign Bible Society itself. The one grand object of this new institution is "THE BIBLE FOR THE BLIND." "During the last

seven years, by means of six Home Teachers, five of whom are blind, this Society has taught nearly 700 of the blind in London to read. As they are taught at their own homes, the teachers carry their books to them. The most aged and helpless, the sick and the bed-ridden, *all* have partaken of the benefit. The vivid descriptions of the blind themselves can alone convey a true idea of their enjoyment. 'It is new life,' says one; 'When they all go out and leave me alone,' says another, 'then I take my book, and my Saviour comes and talks with me.'

The rapidity with which most of the blind learn to read by Moon's type is remarkable. A woman who had attended a class where another system of embossing was used, and who felt that she should never be able to learn it, read by Moon's type in twenty minutes. A gentleman having given a blind man an alphabet and a page of reading at the sea-side, on his return home one of the teachers found, on meeting him, that he had *taught himself* to read, and needed only a supply of books from the lending library. A little blind child of five years speedily learnt seven letters, and doubtless would soon complete her knowledge of the alphabet. A lady writes to the secretary of one whose life was indescribably wretched up to the age of eighteen. He was wont to sit at the fireside almost like an idiot—his arm almost useless from disease. He learned all the letters *in a week*. Ere long he began the Gospel of St. John, and very soon became the *most cheerful of the family*, and healthful after years of suffering.

After one good lesson, an aged Christian was able to read the alphabet, and soon he was engaged in eager perusal of the Word of God. Prostrated afterwards for thirteen months, by an accumulation of diseases, he could only lie on one side, and endured great agony. But a book was his companion as constantly as a pillow at his head, and the *wondrous and gracious words which passed under his fingers* arrested his attention when the paroxysm came on, and soothed his pain. "Here I am," he could exclaim, "in the furnace of affliction, but I have a HELPER." *The day before he died*, he was reading the 53rd chapter of Isaiah, and the 23rd and 125th Psalms: how fitted to dispel all the darkness of that valley through which he was passing.

This system of home teaching has been extended by the zeal of Mr. Moon to the continent of Europe, and is likely to be employed in heathen lands. In Egypt a beginning has been made. As to China, where the blind are so numerous, Sir Harry Parkes, K.C.B., says: "The instruction of the blind is quite practicable. The Chinese are pre-eminently a reading nation, and will appreciate our teaching their blind to read." Dr. Macgowan, for seventeen years resident in China and Japan as a medical missionary, says:—"Were a Chinese to be taught to read, and sent to the market-place or the temples, the marvellous spectacle of a blind man reading by his

fingers, would attract crowds to listen to the Gospel who might have never heard it in any other way." It is the crowning characteristic of this movement, that it puts honour on the Word of God from first to last: and so as it spreads over London, and from thence to other places, spiritual blessing follows. There are thirty-three different localities in the kingdom where the work of home teaching is now carried on, in which, including the London Society, with its east and west branches, above 4200 blind have been reached, and 2000 have been taught to read. The Bristol Association has by increased agency gained a large accession of blind pupils not before thought of, in mines and out-of-the-way corners. Both in Scotland and Cornwall, the plan of itinerant teachers and colporteurs has been adopted. Thus the smaller towns and villages are included, and when this system is general, then, and not till then, will the adult and aged blind share in this blessing.

How gladdening to be told on the authority of the last report—as read in our hearing at Willis's Rooms — of the London Society system that, "from whatever quarter a home teaching report arrives, it always tells, not only of the blind reading, but of the wicked reformed, the ungodly renewed, or the fierce become gentle. Such is the power of God's Word, when accompanied by His Spirit, and such the blessed work carried on in the thirty-three places on our list." Through the grace of God and His blessing on the Word read, many blind persons have been transformed into happy and exemplary Christians. Some of these become readers to their godless neighbours, and so bring salvation and social blessing to them. Here is a striking illustration of this:—A blind man, depraved himself, resided in a London court proverbial for its wickedness. He was asked by a blind teacher to take lessons in reading; he declined to do so repeatedly; at last his consent was gained. He was soon able to say, through the illumination of the truth, "Whereas I was blind, now I see." He became distressed about the Sabbath-breaking and profligacy prevailing around. His neighbours "see and hate the change." They threaten him; they take off the doors of his house, and burn them. But he bears it all for Christ, and by meekness and prayer at last he conquers. "And now the district visitors, who at one time could not enter that court, may pass through it with comfort, FOR IT IS CLEANSED."

This is the *only* society likely to overtake the ignorance of the blind, both in this country and throughout the world. It does its work with wonderfully small expense,* and its fruits speedily ap-

pear. It now proposes to give employment to blind females. It is proposed to establish an industrial class for the instruction of the blind in the use of the sewing-machine. The practicability of this has been tested, and specimens of work so done may be seen at the office of the Society. Notwithstanding all that has been done by other societies to give work and wages to the blind, *blind females* are still lamentably unprovided for. "It is to be feared that the charitable assistance," says the Assistant Commissioner of the Census, "afforded to blind girls and women is quite disproportionate to their numbers, even as compared with the aid afforded to the blind of the other sex." The employment of blind girls and women at the sewing-machine will be a new field for their industry, and deserves universal sympathy and help.

Why should not this system of home teaching of the blind be taken up and practically carried out by Christian volunteers everywhere? Nothing is more simple than Moon's alphabet. Lord Radstock, who succeeded Lord Shaftesbury in the chair at the last anniversary meeting of the Home Teaching Society, before leaving the platform, made the following statement:—"It will, perhaps, be a little encouragement to those who are not yet acquainted with Mr. Moon's way of embossing, if I say that I have learned to read while I have been in the chair, and I am convinced his system is a very suitable one."

What comfort and joy may thus be brought to many a sad and solitary one. Even now, many an aged one could adopt the Oxford lines, attributed, probably without warrant, to Milton, and could thus pour forth his gladsome song in the night:—

"I am old and blind;
Men point at me as smitten by God's frown;
Afflicted and deserted of my kind,
Yet am I not cast down.

"I am weak, yet strong;
I murmur not that I no longer see;
Poor, old, and helpless, I the more belong,
Father Supreme, to Thee.

"I have nought to fear;
This darkness is the shadow of thy wing;
Beneath it I am almost sacred—here
Can come no evil thing.

"Visions come and go;
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song."

* "Perhaps," says *The Churchman's Family Magazine*, for June, 1863, "the Society which is doing most good in a quiet way, especially considering the smallness of its income, is that for providing Home Teaching for the Blind It seems to do a maximum of work with a minimum of means."

* For a penny stamp a packet of instructions and first lessons will be forwarded by Mr. Edward Moore, Secretary to the Home Teachers and Book Society, 500, New Oxford Street, London. Many persons both at home and in the colonies have received them, and have afterwards sent for embossed books. One gentleman has begun to teach the blind in Tasmania.

MISSIONARY ADVENTURE AMONGST THE ABORIGINES OF SOUTH AMERICA.—No. II.

BY THE REV. ALLEN W. GARDINER.

Picton Island.—The number of small, thickly-wooded islands that, like sentinels, seem to hold watch and ward over the postern gate to the great American continent, is scarcely recognised in popular geographies, and very inadequately rendered in any but the largest maps. The last of these is familiar enough by the name of Cape Horn; but its real name is Hermit Island, and very significant of such an isolated position; for, on a winter's day, when that stern and weather-beaten form emerges like a dark shadow amid snow and spray, it is easy to value the association, and to imagine that some ancient mariner has crawled out of the green seas below, and is keeping once more solitary watch on the deck of his stranded bark.

A lover of the sublime would scarcely find a more congenial spot for meditation than the seaward side of this picturesque cluster of islands and islets. In calm weather the two oceans meet each other with a sullen bellow, and unite in forming a groundswell of such tremendous depth that a topsail-schooner would be completely lost sight of one moment, and the next appear like a castle in the air. In tempestuous weather the giant billows chase one another with the most awful fury: those living on the south-west side generally win, and come raging after the others with the continuous noise of a tropical thunderstorm. One cruise, our schooner had the misfortune to be caught in a westerly gale, about five miles from Hermit Island; and, as a sketch of a Cape Horn gale is a necessary supplement to a notice of Cape Horn, I give the captain's own words:—

"4 p.m. By this time it was blowing very hard, and the huge seas, like rolling alps, with broad and deep valleys of a quarter of a mile breadth between, came in an almost unbroken meridional line towards us. I soon found that we could run on no longer. In the hollow seas we were almost becalmed, while on their summit the wind caught us as though about to lift ship and men into the air, and send us all to instant destruction. The wild scud was flying fast; the sea-birds swept round and round us, each time narrowing their circle, as these birds almost always do when a severe gale is approaching. The high and rugged land on our left was capped in clouds, and everything wore a threatening and gloomy look.

"8 p.m. Blowing heavily, and sea running high; hatches batted down, and preventer tackles seen to at the helm.

"12 midnight. Thorough Cape Horn gale, and schooner very lively—much tossing and pitching—on deck frequently.

"2 a.m. Heavy sea struck us abaft, threw the helmsman over the wheel, and deluged the schooner fore and aft.

"3 a.m. Gale at its height, and our position rather critical in case of a sudden shift of wind.

"4 a.m. Sensible lessening of the wind. After some wild and startling blast, a hollowness, amounting nearly to a faint echo of that wild blast, succeeded it, and soon these became more and more frequent, until their frequency assured me that the gale had broken.

"8, a.m. Rapidly decreasing breeze; worked up to Lennox Cove, and dropped anchor in our old berth."

This is a fair description of the short Cape Horn gales; and in our Spaniard's Harbour storm the reader has already become acquainted with those that are severer, and happily rarer, extending sometimes over a week or ten days. These heavy storms never come without due warning; but the sudden ones will spring up in a few moments, and sometimes subside as suddenly, so that between the two it is scarcely surprising that the ocean in these latitudes is indeed a troubled sea that has no rest.

The original connection of the islands of Tierra del Fuego with the Falkland group is very evident to any one practically connected with both; although the Falklands at first sight appear to disclaim the relationship by the total absence of trees, yet the sepulchres of ancient forests are to be met with in almost every one of the 180 islands which form the group in the form of vast morasses of peat. My duty, however, is not to enter into a disquisition on the islands, but to give some information about the islanders, who in a few minutes surrounded us with their canoes, and for the first time in my life I found myself in the presence of the poor degraded and cannibal Indians of Tierra del Fuego.

This was in Banner Cove, Picton Island; and although truly the aborigines seemed as wild as the winds and the waves which blew their long black hair about, and rocked their little canoes about into a sort of dance as they came paddling out from the cove, yet the appearance of the island was decidedly picturesque, and quite the reverse of all my preconceived expectations of the poor Fuegian's country,—the miserable lord, as Darwin calls him, of a miserable land.

"Custom commonly makes things easy," as old copy books used to say; but, unquestionably, our first impressions were rather gloomy as regarded Fugia and the Fuegians; and the idea of cannibal neighbours so near our small vessel on a dark night, in a nearly landlocked cove, with storms and

squalls fighting it out in the distance, and Fuegian dogs quarrelling and howling on the sand-beach astern of us, formed a string of associations not particularly calculated to soothe or regulate the mind.

The next morning, however, brought with it a most unusual circumstance—in these latitudes: namely, a perfectly calm and fine day; and the forebodings of the previous night passed like a dissolving view before the cheering influences of the landscape. Beautiful woods, in which evergreens abounded, fringed the water's edge, and under their shadow-line a number of canoes were passing to and fro amongst the little creeks and passages between the islands. Groups of natives were to be seen variously employed. Some were spearing crabs in shoal water; others were fishing in the kelp; some of the girls were on a reef looking for sea-eggs; and in the woods, the dull hollow sound of blunt axes indicated that a few were collecting firewood. Next to the wigwam and the canoe, the fire is the great institution of a Fuegian family; and, except from accidental causes, it is never allowed to go out. It is carefully kept up in the wigwam all night, carried out into the canoe for the day, and home again in the evening. Sometimes it is half a tree that is blazing away at one end, and members of the family will be sitting comfortably on the other; later in the day, perhaps, it is a signal smoke on a rock, made by throwing green bushes over a bright fire; and occasionally it dwindles down to a single burning stick, or even a smouldering brand, which has to be swung round and round in the air before kindling up again. Still, in some form or other, fire is preserved, and it is very rare indeed to see a Fuegian family *light* a fire, though they have the materials at hand—flint, iron pyrites, and moss—and are acquainted with the use of them.

The sailors were much amused with the canoes, and especially diverted to think that each had a little galley-fire all to itself. The canoe fires were placed upon a layer of clay, that is fixed exactly amidships, and also serves for ballasting the canoe. The canoe is trimmed well aft, and carries very little weight in the bows; and, consequently, is very readily turned, as though on a pivot, almost with the facility of a Hansom cab.

The women sit aft, and usually manage the canoe entirely; the men rarely taking a paddle in hand, except on emergencies. The leakage of the canoe, which is considerable, runs into a little well abaft of the fire. Here a girl usually sits, and bails away with a bark cup. The men sit forward of the fire, and well out of the smoke, which usually blows into the women's faces, unless the wind is abeam. They rarely go out in bad weather, for their canoes are so unseaworthy, that the first sea shipped would infallibly swamp the largest Fuegian canoe, as they have no buckets to clear her soon enough; and, besides, the seams of the canoe leak terribly in a sea-way. Still, if caught in a

squall, their management is very adroit, but quite the reverse of boat tactics. Instead of either running before the sea, or else, if able, keeping stem on to it after the fashion of a whale-boat, a canoe looks almost broached-to, and sidles along in the trough of the wave till a chance occurs, and then over it goes into the next trough, and so on, always falling off exactly when a boat would meet the wave. Watched from the deck of a vessel, the progress of a canoe, under these circumstances, somewhat resembles the sidelong motion of a frisky horse going up a street with a tight hand on the port rein. The jabbering in a canoe, when under difficulties, is tremendous. The men have a great dread of cold water, and do not swim nearly so well as the women, owing to the occupation of gathering sea-eggs keeping the latter in better practice. We soon became familiarised with the Picton islanders; and there was something so natural, interesting, and almost homelike in meeting with men, women, and children, after contending so long with the boisterous elements, that every misgiving seemed hushed up for the time. Even our Dutch cook's lethargic system appeared galvanised into a momentary twinge of excitement, and, mounting on the top of his galley, he surveyed the panorama with palpable emotion, and made some guttural observations to himself, which the mate subsequently informed me were to the effect that he should like to settle here. He then collapsed, descended, and dived in among his saucepans again.

My instructions being simply to form an acquaintance with the aborigines, learn their manners and customs, and gain by practical experience such an insight into the "genius loci" as might pave the way for the development of some gradually matured and systematic course of procedure on the part of the Society, I had, of course, very little time for exploring the interior of the larger islands, or for making any collection of specimens worthy of general notice. I was fortunate in obtaining some valuable furs from the Indians, which reached England in safety, and also in taking over eighty young trees to H. E. the Governor of the Falklands, in the hope of their thriving at Port Stanley. My chief regret on this point is due to various accidental circumstances, which, together, formed a respectable chain of evidence, and led me seriously to entertain the idea that there are extensive iron mines in Tierra del Fuego. But having no boring tools on board, nor any engineering appliances, and very few reliable chemicals, it was necessary to turn from the guesses at truth to the more urgent and immediate responsibilities lying directly before us.

My plan of action with the natives was to make short trips with them, either in their canoes, or accompanying them in our own whale-boat. In this way I hoped to become sufficiently familiarised with their daily life so as to discern their real character, and so to translate our ideas of the Fuegians into definite conceptions of what they

really were, and how we could safely to themselves, and ourselves, pioneer the way for them out of their present state of degradation into a higher and a happier condition.

The Picton islanders were very soon on excellent terms with us, and the marked contrast between our whale-boat, oars, guns and accoutrements, with their canoes, paddles, slings, and dingy furs, always secured us the concession of superiority, even when numerically we were much inferior. But, on the other hand, I very soon found it quite unnecessary to repeat my cautions to the men about betraying any feelings of ridicule in the presence of the natives. The same "hands" who from the deck of the schooner had chuckled mightily over the miserable appearance of the savages alongside, now found, when far out of sight of their vessel up some inland creek, that they were much more upon a level than they had supposed with these weird and sinister-looking gipsies of the woods and the waters. They had no objection either, when the cold winds came sweeping down from the snow-clad hills, to warm themselves by the fires which these ignorant savages kindled into a flame in half the time that we highly-civilised people could have done it; or, when tired and hot with rowing, to have water brought them in bark cups from some beautiful spring hidden away under the trees; and they were always ready to share with us their simple meal of fish, sea-eggs, and berries, in return for the comorants and gulls which we shot for them.

A few short extracts from my journal will, perhaps, convey a simpler impression of Fuegian life than a more carefully written statement made from the notes; and if the reader will make allowance for the rough experiences under which they were written, it will introduce a more interesting phase of life in my next number. It has been my lot, assigned to me by a gracious Providence, to bring the first Fuegian family to the Falklands, to receive the first Patagonian chief to dinner on board the mission schooner; and a few days ago, to entertain the principal chief of the Araucanian Indians at our station, after his journey of 120 miles. Now, if I simply stated these facts without detailing the long and laborious systems of effort which must precede every success in missionary life, it would amount to a "suppressio veri," and totally defeat the object of these notes, which, though assuming a different form now than originally intended, were contemplated rather as private memoranda of facts which might prove to my friends at home, and especially my college friends, that there is nothing at all depressing or discouraging in missionary life, and that this department of effort in the Church of Christ is indeed a delightful one.

Lennox Island, May 17, 1858.—Two canoes came in this morning from the direction of New Island, and landed upon the rocky point of an islet about a mile to leeward of us: they then kindled a fire as a signal to another canoe, which soon afterwards made its appearance. Two more canoes,

later in the day, took advantage of the calm, and paddled up from their fishing-ground at Navarin Island. In the afternoon I went on shore, and took a sketch of the party round the fire, and afterwards assisted them to haul their canoes out of the reach of the anticipated high tides that evening. They put kelp down first, to prevent the bark of the canoes from being injured by the shingle.

Fuegian Wigwam, May 18, 1858.—Whilst I am writing these few lines, a party of Fuegians is surrounding me closely, and the fire of huge logs in the centre of the wigwam, though pleasant enough, doubtless, for them, in the wild simplicity of their few furs and birds' skins, feels insufferably hot to me in pilot cloth and fishing-boots. Their dogs are as usual snarling and barking in chorus, and my faithful "Bob" has accompanied me with an air of special vigilance, and is evidently in a very fierce frame of mind, apparently oblivious of the fact that he was once himself an ignorant Fuegian pup before he joined our mission.

I am watching the manufacture of a native basket which is being woven for me out of rushes, and for which I am to give a knife when satisfactorily finished, with a proper handle. That child behind evidently thinks there is something in my coat-pocket, but there isn't. Catch me putting anything in an outside pocket with present company. The poor old woman crouching down for warmth on the smoky side of the fire has lost an eye, and her feebleness, withered look, and cackling tone of speech, contrast painfully with the merry looks of these nine bright-eyed children, whose elastic footsteps enliven this wild abode, and whose shrill clear voices join in the Fuegian salutation "Yama acuna." Only six out of this party are new faces; the rest are all of them old friends of last year's cruise.

Woolaston Island, May 31.—Left the schooner to-day in the whale-boat, in company with a party of the natives, and found this large island indented with two bays, one of which, Grettton Bay, is a very fair roadstead. It is also intersected by an inland passage, which, however, is not navigable, even for small vessels. In some of the creeks, the water was very shoal, and in one the ice had already begun to form, and was thick enough to oblige one of the men to stand in our bows with an axe to cut a passage. But in the deeper water there were no signs of ice. About sundown we reached the settlement. It was in a snug little cove, with an entrance seaward from the south-west, besides the canoe-passage by which we came in from the north-east. Smoke curling up among the trees indicated the wigwams, and, pulling up to windward, we soon heard the barking of their dogs; and, together with the five canoes in our company, pulled in easy time under the shadow-line of the cliffs, and beached our boat. I took some presents with me into the wigwam, and sat down by the fire. Whether this island, from not being so thickly wooded as the rest, is healthier and drier, or whether the fishing-

grounds are better, probably from both causes, the Woolaston Island natives are far the finest specimens of the island Indians. Their canoes were longer and stronger, and their fishing-tackle decidedly superior to the natives of the other islands: their demeanour, too, was more independent, in fact, almost unpleasantly so; and, though our men behaved well, yet I could see there was a pretty well understood feeling amongst them, that we were only just holding our own. Three of our party were six feet in height, but there was a

Fuegian standing by the fire, who by the breadth of his shoulder, development of muscle, and spring of his movements, would, I think, have very easily disposed of the strongest of the three. There was not the slightest indication of short allowance in their commissariat. Fish were hanging up in the wigwams, and sea-birds and seal-blubber, and there was also a strange piece of meat, too white for seal's flesh, and certainly not dog's, but which I did not care further to investigate, having already sufficient proofs of their reputed cannibal propensities.

THE KOORDISH TRIBES.

YOUR readers have often heard of the Koords, the wild dwellers chiefly of the mountains in the eastern part of Turkey. They are very numerous, but, as Turkey takes no census, not even an approximate estimate of their numbers can be given. There are three classes, the Zaza and the Koormange, who each speak a language bearing the same name, and the Kuzzelbash, who, according to their location, use either one of the above-mentioned languages, or a mixture of them and the Turkish, or the Turkish alone. The Zaza and the Koormange are Mohammedans; the Kuzzelbash, though they, too (to the Turks), profess to believe in the prophet, behind their backs curse both him and his followers, and have in reality a strange and but little understood compound of Mohammedanism, heathenism, and Christianity. They are believers in Ali, whom, to Christians, they confound with Jesus, saying that they give him this name to deceive the Turks. They have a sort of sacrament resembling the Lord's Supper, in which they are said to use bread and wine; but, as it is celebrated at night, and no one not of their own faith is allowed to be present, we cannot speak of it with certainty. From this sacrament they exclude those who, for any offence, are deemed unworthy to receive it, and by so much are in advance of the nominal Christians of this land. They believe in the transmigration of souls, and that, according to a man's character here, his soul will after death have a habitation of honour and pleasure or of dishonour and suffering. It is a favourite idea of theirs that the souls of certain men will enter donkeys, and, by enduring blows and hard work, atone for the sins of this life. "Who knows," say they, "through how many changes these souls of ours have passed!" They hold many pantheistic notions, supposing, among other things, that the divinity resides in a certain tree, to which their enemies the Turks say that they pay divine honours. They say that the divinity resides in certain of their number, who are called *dèdè*, or *dada*, and to whom they pay great honour.

An illustration of these pantheistic notions, and, at the same time, of the readiness and even the earnest desire of some of these poor people to learn

the truth, is afforded in an interview which I recently had with one of their number. A member of our Theological School entered my room, saying, "I met a Koord in the market-place, who says that he must see one of the missionaries. What shall I do?"

"Bring him in," I replied, and in a few moments a white-bearded, venerable-looking man entered, and at once prostrated himself upon the floor, and, before I could prevent it, kissed my feet.

When I said to him, "Stand up! I, too, am but a man—worship God!" he replied:

"I do. You are God."

"No, no!" I replied, "I am, like you, a poor sinner, who have come to tell you of Christ, the only Saviour."

"You are Christ," he replied, with much earnestness.

Supposing him to be insane, I asked the young man who brought him whether it was not so.

"I know not," he replied. "When he saw me, and learned who I was, he said 'you must take me to one of the missionaries,' and the people in the market told me that he had before made the same request of them."

The fact was he was giving me the honour of one of their *dadas*. I then learned from him, when briefly told, the following story, the truth of which I have since learned from others. He is one of seven or eight persons in the Kuzzelbash village of Meughi, some ten miles distant, who have for some years been convinced that their system of religion is false and worthless, and that the truth is with us. They came to this conclusion, not by hearing, but only by hearing *about*, our preaching. Their fellow villagers call them Protestants. When I asked the Koord what he wished from me, he replied:

"I wish you to tell me how to be saved."

For an hour or so I then preached Christ to him, and finally told him that he would find these and other things written in God's Book, which I would sell him. True to his Koordish nature he told a lie, saying "I have no money." But, when I fixed my eyes on him, and said "Don't lie, but show me your money," he took out his purse, containing some nine shillings, and gave it to me. I then set

before him the sin of lying, and asked him whether he wished to buy the book. He said yes, and paid me for it. The young student then led in prayer, and at first the old man said "Amen, amen!" Then "Right! that is right!" and at length became so earnest in uniting in the petition that it was difficult to tell which was leading in the prayer.

He then left, promising to come again. A few days afterwards he, with some other Koords, meeting one of our helpers upon the road, told him of the Testament, and that because of it the villagers threatened to drive him from the village. He at the same time openly avowed his faith in Christ as the only Saviour.

The name of Aligako, a chieftain residing some thirty miles north from Kharpoot, has been frequently mentioned. He has a Bible in his house, and professes to be governed by its teachings so far as he knows them, and has been anxious to have a teacher reside among his people. We once sent a professedly converted Turk thither; but he lacked the faith and zeal needed to labour in such a field, and soon left, and, for more than four years, Aligako and his people have been alone. A member of our Church, a man who, in past years, has suffered much for the gospel's sake, recently offered to go, and we decided to send him on a visit of exploration to Aligako's people. Accompanied by another helper he went, and was joyfully received by the chief, who showed a room which he had built for a school. With some fifty Koords they spent till midnight talking of the Gospel, all giving interested attention, as they did during the two days spent among them. But I am sorry to say that the teacher could not remain. A neighbouring tribe was making war upon them, and had slain two of their men, and, in revenge, the relatives of the slain men had, contrary to the orders of Aligako, slain one of the other party. The chief said, "If my conscience would allow me to take vengeance on my enemies, I have men enough to go and destroy them; but I have learned from the Gospel

that it is not right, and thus my hands are tied. What shall I do? I shall only defend myself in case they attack me."

The warfare of the Koords is of the guerilla kind, their attacks being by night, or from ambush upon small parties of men, or single travellers, or men at work in the fields, so that we fear that a long time may elapse, ere Aligako will have peace again. Leaving him our brethren visited several other chieftains, and were by all received with the greatest cordiality. The wife of one, in her husband's absence, when they proposed to pass on without stopping, replied, "What should I say to my husband if I let you go away without enjoying our hospitality?" Speaking of the hope they had that teachers would come among them, she said, "Why do you leave us in this darkness? Will not our blood be required at your hands?"

At the house of one of the chiefs our brethren met an Armenian blacksmith, who travels from place to place among them, working at his trade, and who said, "The Khoords are all of one mind. All desire that the missionaries would send them teachers." It cannot be doubted that there is a very general readiness there to listen to the Gospel message. But let me caution your readers against inferring too much from these things. One trouble, and quite a serious one it is, too, is that, when we speak of such encouraging tokens, it is certainly very far from true, that all who manifest an interest in the truth are ready to receive it, and that the missionary work is about done among those who have yet the alphabet of the Gospel to learn. We know not that there is among the Koords a single man ready to receive the truth in the love of it; but, for some reason, some among them are ready to receive religious teachers, and, be their motives what they may, we may hope that good results would follow sending the right men to tell them the way of life. From 15*l.* to 18*l.* annually would pay the expense of the person before mentioned as ready to labour among them.

MEDICAL MISSIONS.

THE MEDICAL MISSIONARY TRAINING INSTITUTION AND DISPENSARY, EDINBURGH.*

A *Fresco* painting of Argyle, the martyr, soundly sleeping, a few hours before his execution, often meets the eyes of our senators in one of the lobbies of St. Stephen's. The very room where his lordship lay so peacefully, prepared to die, may yet be seen in the heart of old Edinburgh; and hard by, if not under the same roof, is the central institution of the Medical Mission, which has branches already, though one of our younger societies, in India, China, Madagascar, and Syria. The spot—so rich in recollections of the Christian peer, and godly men of other ranks, and specially noted as

the meeting-place of the first General Assembly in Scotland—has long been surrounded by the lowest haunts of poverty, vice, and wretchedness. Romanism, alcohol, and kindred spirits, have done their deadly work for ages; and the Cowgate, viewed from either of the lofty bridges that span it, looks like a vast gloomy trench with human swarms moving about at its bottom. But Christian philanthropy has arisen to repair the desolations of many generations; and, amid other agencies aiming with varied success at the social and spiritual elevation of the people, the Dispensary and Training Institution is at once intensely local in its immediate benefits, and world-wide in its ultimate bearings.

* A list of the officials of this society will be found in our advertising columns for April.

Men of professional eminence are directors of the Medical Mission, and some of them take an active part in its central operations. Dr. Burns Thomson, the Superintendent, unites the skill of a physician with the gifts of an Evangelist. A staff of assistants and volunteer students are at once learners and workers; Christian nurses go where specially needed; and a band of lady visitors complete the agencies, and find ample scope for all their zeal, and tact, and energies, among the homes or haunts of more than six thousand enrolled as patients every year. The remarkable results, temporal and spiritual, in proportion to the expenditure, begin to attract the interest and aid of Christians of all denominations, near and far off. Were it merely a local charity, it might be safely left to the good people of Edinburgh; but the plans of the Mission are so expansive as well as Scriptural, that it may properly appeal to the Churches for enlarged support. Several of the great societies in England—Churchmen and Dissenters—as well as more than one of the Presbyterian Churches in Scotland, now employ in their foreign fields men trained in the Central Institution.

Two months ago the readers of CHRISTIAN WORK had a view of the Mission from its own report; and now a few words may be acceptable from one unconnected with the Society, not even a resident in the city, who has often visited the Cowgate, carefully marked the progress of the work, and been delighted by the hallowed enthusiasm that pervades the Institution; the harmonious action of its complex arrangements; the joy from immediate fruits, and the longings for more; and the thorough adaptation of the varied appliances for preparing the students to go out to all lands with more than well-earned degrees—ardent, self-denying, and ready to every good work.

Here is the *daily routine*:—After breakfast and early worship, special cases are attended to, both medically and spiritually. Then household visitation of the sick, which is rich in opportunities of healing, removing prejudices, and unfolding the truth as it is in Jesus. At noon, eye and vaccination cases on alternate days; at 1-30 the door is opened for general cases; at two an address and prayer—then examination of patients. From four to seven is devoted to out-door visitation. After seven, medicines are dispensed, as the premises unhappily do not admit of doing so when prescribed from two to four. After worship, night cases; accidents are attended to at any hour.

“Last Monday the writer went to the Cowgate as the patients, and mothers with sickly infants, were gathering at the door. They were admitted to a back-room, where Christian ladies waited to welcome them, and to read, as their numbers grew, the Word of Life. Exactly at two o'clock the door was shut. At the Superintendent's request, I conducted the short service, standing in the doorway, with about forty patients before me in the back-room.

“After reading some words of the Lord Jesus, I spoke as simply as I could on David's prayer,—‘HEAL MY SOUL,’ showing *what ails the soul and what heals it*. They were very attentive to the word, which was followed by a prayer. Turning round, a crowd of students were between me and the front-room—the dispensary, which had formerly been a dram-shop. There sat the presiding physician—ready for his work; for this is not always left to the Superintendent, a band of Christian brethren coming on allotted days, when they can, to share the responsibilities, the labours, and the honours of this Christ-like enterprise.

“My little part in the work was done, and I hastened off to catch the train, deeply impressed with the scene, and resolved to study more carefully than ever the principles and plans of the Mission, and commend it by tongue and pen as an admirable example of Christian Work.”

Let us now make a rapid survey of this Mission, and its *fourfold object*:

I. A SUBSTANTIAL BENEFIT TO THE SICK POOR.

In addition to medicines, where there is need, ladies and the nurse attend to other urgent wants. Food, wine, tea, &c., are provided.

The following statements, which were taken down from the nurse's lips, and are given nearly in her own words, will illustrate this:—

“Having been sent one day by the doctor with a little provision for a woman, I went and knocked at her door, basket in hand. When I told her that I was from the dispensary, she gave me a very hearty welcome. Her illness was a painful one, and prevented her working, so she had been in great want. She told me there was not a bite in the house; that when it was dark she was going with a few rags to get threehalfpence to buy a pennyworth of meal and a halfpennyworth of milk; that she had had nothing better for many a day. I urged her to lay her case before the Lord, and said if she were willing I would lay her case before Him in prayer. ‘Do you pray?’ she said, in astonishment. ‘Well,’ I said, ‘when we want anything in the dispensary we just tell our Heavenly Father, and he helps us.’ After prayer she listened with much earnestness to what I said about the Saviour. Before leaving I gave her the articles with which I had been sent, for which she was very grateful.”

On re-visiting this woman the following week, she said to the nurse, “Ever since yon afternoon I've never wanted, and all the medicines the doctor has been giving me have done me good, for he asks a blessing on them all.” Dr. Thomson adds, that “the nurse has been very useful to this woman, who is now rejoicing in Jesus. She sometimes tells nurse, ‘it was a blessed loaf that you brought me.’ She was admitted as a member of the Free Church at last communion.”

II. SPIRITUAL GOOD TO MEDICAL STUDENTS.

Besides those connected with the Mission, nineteen general students have been already registered for

this year. Attendance qualifies for the public boards, and there is reason to know that they reap more than merely professional advantages. A young doctor who died lately—a few months after he had begun a promising career—was in the habit, after hearing Dr. Thomson's addresses, of repeating what was most suitable every Sabbath afternoon in one of the wards of the Royal Infirmary. The following extract-letter from a young doctor just comfortably settled in ordinary practice, is a sample of many that cheer the Superintendent in his arduous work.

"How shall I tell what '39' has been to me! When I went there I knew nothing of medicine; when I left, had I failed to pick up, the responsibility was my own, since the opportunities for seeing and hearing were most ample, and the facilities for learning great. But there is another aspect of the Institution which stands out more distinctly in my memories of the past, and which was of the greatest good to me. From the first day to the last I was connected with '39' (nearly two years), it was ever my greatest pleasure to be within its precincts and in the society of its inmates. In it the slightest ripple of discontent never grated on my ear. The duties were arduous, often most harassing and perplexing, and drew forth many a weary sigh; but, in harmony with the whole spirit of the place, they were carried on the wings of faith and prayer to the throne of grace. When difficulties came, they were met in firm dependence on the Divine help in answer to earnest prayer. These were lessons I prize most highly, and from which I have benefited in my start in practice in a measure at least equal to the professional advantages I then enjoyed. Wherever I am placed in life, I shall consider it alike my duty and privilege to aid as best I can the objects of the Institution."

Who can calculate the good that may thus be realised, apart altogether from the direct aims of the Mission?

III. EVANGELISTIC ACTION.

In addition to means within and without the Dispensary already noticed, there are several classes and eight weekly meetings. Devoted ladies and students give effective help. The Superintendent's Sabbath evening service is the most important, and appears to have been much blessed to souls.

Take an example from the work of the humblest agent of all—the nurse. She says:—

"The doctor sent me to see an old infirm man who had been ill a week or two. After inquiring how he was, I looked round, and saw there were several dishes on the table needing washing, also that the floor required to be scrubbed. I put water on the fire for the purpose, and while it was heating, I took up a prayer-book which was lying on the table, and began reading it aloud to him. Next time I went to see him I took the Douay Bible with me, and asked if I would read a little to him. He

said I might, and I read the 8th chapter of Romans, and he asked questions now and then, sometimes making remarks of his own. He seemed surprised that this fine reading was in the Catholic Bible, and said to a shoemaker, who was sitting by, 'Isn't that nice reading, man? Hand me down my own Douay Bible.' The next chapter read was the 17th of John, to which he listened with great interest, comparing his own Bible with one in our own version which I showed him."

This old man died not long after, and there was good reason for hoping that he died in the faith of the Gospel,—the thirst for the truth thus awakened leading him to that "well of water springing up into everlasting life."

IV. A TRAINING SCHOOL FOR MEDICAL MISSIONARIES.

This completes a bird's-eye view of the plan. Time and space fail for bringing out fully what is really the most important part of the work to the supporters of missions. The best illustrations will be furnished as each ex-student, from Nazareth to Pekin, gives graphic reports, such as Dr. Valentine's in last number. Let a few words show the relation between the centre and the far-off stations. Dr. Andrew Davidson, writing from Madagascar to Dr. Burns Thomson, says:—"Your work becomes insensibly the measure and character of the medical missionary's task. I know I often map out my work in unconscious reference to yours." Another Doctor writes from Pekin:—"I think more of '39,' the longer I live; I say 'God-speed' with a full heart. The most successful as well as the best-conducted Medical Missionary establishment I have ever seen, is my old home." It is suggestive, and almost sublime, to find that the life-blood that circulates in the old dram-shop, in one of the lowest and vilest districts of the kingdom, is making its pulsations felt to the ends of the earth.

Ten years ago, amid myriads of Hindoos, I often lamented the want of the medical medium as the greatest blunder in modern missions. It seemed almost unaccountable that the conjunction of healing and teaching in the Gospel and Apostolic histories, had not been adopted as our example; and all the more strange in India, where the Providence of God had made the healing art the means of Britain's first obtaining a firm footing in that great empire. Now that the work advances so auspiciously, let the friends of missions help its leaders, that they may consolidate the Central Institution, and multiply the branches.

The gallant Colonel Davidson, who is at the head of the Edinburgh Volunteers, and in the heart of many a Christian movement, lately said that there are *two enterprises* which do not get fair play in proportion to their importance. One of these awaits an editorial admission to these pages, and the other is the MEDICAL MISSIONS.

J. FORDYCE.

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

THE decision of the Privy Council in the cases of Dr. Williams and Mr. Wilson has come unexpectedly upon the public. The bearing of that decision is of very great importance to the future of the Church. It fixes that two doctrinal principles, considered hitherto essential to orthodox belief—viz., the inspiration of the Scriptures in every part, and the eternity of future punishments—are open questions to the clergy; that subscription to the Articles does not bind them to the assertion of either of these propositions. This decision did not receive the sanction of the two archbishops; but was approved by the Bishop of London. It has, of course, excited much discussion in the journals. The *Guardian* does not see how the Privy Council could have come to any other decision, though "there can be no doubt at all that the Church of the reformed days would have rejected such teaching as Mr. Wilson's with horror." "Be it observed," it adds, "that the obligations of a clergyman of the Church remain just as they did before this unhappy trial. He will still be bound in honour and conscience, as witnessed by his promises and subscriptions, to believe heartily as the Church has received, and to minister honestly as the Church prescribes. The doubtful point is, and always has been, how far obligations of this sort can be enforced on the unwilling by law. There is but one way of suppressing new heresies—namely, new dogmatic decisions. But to call out in days like these the slumbering authority of the Church—or rather of a single branch of it, our own—in this kind, would, it may reasonably be feared, lead to far worse evils than the occasional endurance of an unsound ecclesiastic in a country parish." The *Record* looks upon the decision very much as a Scotch verdict of "not proven."—"On the whole we cannot but regard the judgment of the Privy Council as one involving grave mischief, and allowing much scope to those who may desire to 'bring in privily,' what Scripture terms 'damnable heresy.' It is, however, better in such matters to refrain from exaggeration, and to

view the subject with judicial calmness. Even Dr. Lushington's judgment was open to some grave objections, and the prosecution clearly proved that the bulwarks of the Church of England were no absolute protection against treachery from within, any more than from violence without. The most serious alarm might be felt if the judgment is to be used for the purpose of disparaging the authority and inspiration of the Bible." The *Times* says:—"It will be as well at once to recognise the fact, which is made pretty evident by this decision, that the existing formularies of the Church are not sufficient to exercise any adequate control over the development of modern opinion. They were, in fact, composed in a distant age, with reference to controversies now obsolete, and they cannot possibly be expected to settle questions which were never raised, and almost unknown, at the date of their composition." The *Spectator* says, that it "decisively sets free the consciences of English clergymen on the three questions most essential to the sincerity of the Christian intellect of our own day—the nature of the inspiration of the Bible, the meaning of justification by faith, the duration and limit of the Divine retribution to be exacted for sin." The Rev. F. D. Maurice says:—"It is from the hope which I see dawning through the decision, that theologians may be led into a braver investigation of their own language, and so into a more manly, more distinct, less rhetorical employment of it in their teaching of the people, that I hail that vigorous and courageous application of the legal intellect to our controversies." The *Inquirer* (Unitarian) glories in the decision:—"Thus ends this famous trial. No longer can our bibliolaters endeavour to establish their dogma in our courts of law. The idea of 'criminal proceedings' or 'penal consequences' hanging like a Damocles' sword over the heads of those who bring scholarship and piety to the intelligent interpretation of the Bible, as of all other books, will no longer be a hindrance to a free scientific theology." It is thus recognised by all parties, that the decision is a most important one, and very materially affecting the position of the Church and the clergy.

The appointment of an Ecclesiastical Commission to consider the question of subscription has caused considerable discussion in Parliament and elsewhere.

The Convocation of Canterbury has had only a brief sitting, and has adjourned till after the Easter holidays. The question of chief interest in the Lower House was the report of the Committee on the Burial Service. It recommended no change in the Service itself, but the gradual restoration of discipline:—"In recommending, in place of any such course," viz., alteration of the Service, "restoration of spiritual discipline, your committee are persuaded that any such restoration must be gradual; administered at no private discretion, but by competent tribunals, and according to fixed laws; and they cherish the hope that, when the bearings of this question are clearly understood, the lay members of the Church will cordially co-operate in such restoration, as conducing to the best interest, temporal and spiritual, of the people, to the glory of Almighty God, and the advancement of His truth." The Committee on Subscription brought forward a new form of assent to all contained in the Church Service. In doing so they made the following statement:—"It appears to this committee to be essential to the welfare of the Church that there should be required from her clergy, not only a promise that they will conform to the Liturgy, but also a declaration of their *ex animo* acceptance of the Prayer-book and of the Thirty-nine Articles. It is obviously most important that the members of the Church should have this solemn assurance, that her ministers honestly and conscientiously assent to the formularies which they recite."

The annual meeting of the London Congregational Association has been held. The report read gave an interesting account of the work done during the past year. The object of the Association is to evangelise the dark places of London by means of Christian visitations, Church action, and territorial missions. There is a central committee for the management of the general affairs of the society, and district unions for the superintendence of local action. The report stated that during the year five agents had been appointed, several new congregations formed, the Territorial Mission Chapel contracted for, and a very healthy stimulus given to the membership of the Churches connected with the Association. The report contained many interesting facts relating to the various districts where the operations have been most vigorously sustained. The chairman, Mr. Samuel Morley, expressed his deep sense of the need of increased spiritual agencies for the evangelisation of London, and as he had offered to pay the third part of the cost of twelve mission chapels, and the whole expense of half a dozen of iron rooms, it was earnestly hoped that the Churches would be stirred up to prosecute the undertaking.

In connection with the efforts for home evangelisation now making by the Congregationalists,

the Surrey Congregational Union has issued an important report, containing the results of special inquiries into the rural and metropolitan districts, statistically arranged. The amount of spiritual destitution which these statistics reveal is truly alarming. In the metropolitan district of Surrey, for example, the population in 1851 was 482,435, but in 1861 it was 579,748, being a total increase of nearly 100,000 souls. In 1851 there were, for all this district, 92 Churches, 33 Independent Chapels, 35 Baptist ditto, 42 Wesleyan and other Methodists, and 27 miscellaneous,—in all, 229; but in 1861 there were only 212 churches and chapels, being a decrease of 17, while the increase had been equal to the adding of towns larger than Brighton to the south side of the metropolis, for whose population no special provision had been made! Instead of additional churches and chapels, seventeen rooms had been opened, and special services arranged; but the certainly increasing wants of the new populations, without any adequate provision for them, has occasioned deep anxiety, and the Surrey Union has commenced operations, in the confident hope of being able, with other denominations, to stem this tide of spiritual destitution, if it cannot turn it back.

The Young Men's Christian Association held its annual meeting on the 16th instant. The balance sheet showed a considerable deficit for the year. The Earl of Shaftesbury, who occupied the chair, alluded at some length to the differences between many scientific men and the believers in the full inspiration of the Bible. He would give science its full, free action, but objected to the rapid and crude decisions which so many of its votaries were prone to give, as to every new fact which they thought might tell against the authority of Scripture.

At a recent meeting of the friends of Mr. Spurgeon's College, at which Sir S. M. Peto presided, Mr. Spurgeon read a list of about forty ministers now placed over congregations in various parts of the country, and one or two in the colonies, who had been trained in that college. They were all doing well. Many of them had gone into localities without the means of celebrating Divine worship, had collected a congregation, and were influencing for good the districts in which they laboured. In the two years' college course they merely attempted to lay a good foundation, and pretended to nothing more than to give them such a fair start as would enable them to pursue their studies with advantage when they had entered upon the ministerial work.

Mr. Froude, the historian, having been charged with having said that in fifty years the belief in God would be regarded as an old woman's tale, has written to show that he was entirely misrepresented, and was indeed assailing the gross materialistic philosophy of which, if successful, this would be the result:—"The lecture was directed against the theory that human history is explicable by the laws of positive philosophy. As an illustra-

tion of the supposed tendencies of that theory, I quoted a celebrated passage from Lichtenberg, who, I said, in scorn of the materialism of modern thought, foretold a time 'when the belief in God would be like the tales of ghosts and witches with which old women frighten children.' "

Scotland.

THE Presbytery of Glasgow of the Church of Scotland have recently had under consideration an overture to the General Assembly, in favour of the opening up of the pulpits of the Church of Scotland to ministers of other churches. It was warmly supported by Dr. Norman Macleod, who, having referred to the present law of the Church against ministerial communion, which he held might properly be rescinded, said "The law of the Church in question is one with which the State has nothing to do; and it brings us to the painful conclusion, which, if not opposed to logic, is opposed to the strong feeling and good sense of the Church, because it comes to this, that in order to the maintenance of the purity of the Church, and the preservation of its soundness of doctrine, every minister of the Free Church—Dr. Guthrie, Dr. Buchanan, Dr. Hanna, or any other minister of that denomination—shall be excluded from our pulpits; that not one of the United Presbyterian ministers—Dr. Robson, Dr. Eadie, or any respected brother in that body—shall presume to enter our pulpits; that it shall be the same with reference to the Nonconformists of England, the whole Presbyterian body both in England and America, and on the Continent of Europe—the Baptists, the Methodists, and the whole Episcopal Church; that we shall surround ourselves with a fence, and say to the whole of Christendom that not one man shall ever be permitted to enter our pulpits, except he puts himself to the test by signing the whole doctrines of the Confession of Faith. I believe that if you were to poll the Church, not one in ten would be found in favour of such a law." He argued also that the present law was "highly impolitic." "Does any one imagine that the fact of any brother occasionally preaching in our pulpits as a Christian friend would injure the Church of Scotland? Am I to suppose that if our Dissenting brethren in Britain—whether United Presbyterians, Free Churchmen, Nonconformists, or Baptists—were to come and preach for us as friends, and meet with us,—am I to suppose that they would have a spirit of greater animosity towards our Church, and wish to pull it down? The result, on the contrary, would be altogether opposite; whereas the exclusive system in question, by which these brethren are forbid from ever entering our pulpits, is in the highest degree prejudicial to our Church." The Presbytery was equally divided, and the transmission of the overture was lost by the casting vote of the moderator.

Dr. Macleod having in this speech referred to an old statement of Dr. Candlish's, that he did not recognise the Church of Scotland as a branch of the

Church of Christ, but looked on it only as a civil institution, a correspondence has ensued, in which Dr. Candlish explains that the statement was liable to misconstruction at the time by being removed from the context. "I was explaining that in the (Evangelical) Alliance we did not recognise one another's Churches, but simply met as individual Christians; and this I said relieved me from a difficulty. It was in that connection that I used phraseology which perhaps I would scarcely use now." The correspondence closes in a very friendly spirit on both sides.

The letters that have passed between Bishop Colenso and Dr. Candlish have excited no little interest and discussion. Bishop Colenso having welcomed Dr. Candlish as a supporter of some of his views in his most recent volume, and Dr. Candlish having indignantly repudiated such compliment, the Bishop addressed the *Scotsman* in a half-apologetic, half-bantering style, maintaining that though mistaken in one point, he saw "no reason to withdraw or modify" his "expressions of surprise at the extraordinary language used by Dr. Candlish in other passages which he had quoted." This has naturally drawn forth a very warm rejoinder from Dr. Candlish, in which he says he does not scruple to call this one "of the grossest and most shameless instances of injustice of which any controversialist was ever guilty . . . He charged me, in express terms, with holding that 'we, human creatures, are, in all fairness,' to 'make allowance' for the Divine Being falling short of our standard of right, because He is subject to the constraining force of circumstances. I indignantly denied and thoroughly disproved the charge. The Bishop does not withdraw it. He acknowledges no 'mistake' in regard to it. On the contrary, he says,—'I see no reason to withdraw or modify my expressions of surprise at the extraordinary language used by Dr. Candlish in the other passages which I have quoted.' I challenge Dr. Colenso to make good, as a legitimate inference from anything I have ever said or written, the offensive sentiment which I must understand him still to impute to me. If he does not, I simply leave it to all honest men to judge if he is not to be considered a calumniator. Meanwhile, I think it must be pretty evident that, whether from incompetency to understand the plainest language, or from prejudice, or from whatever cause, Dr. Colenso, with all his boasting—and he is a boaster—is not a man whose representations of what he finds in books or manuscripts are to be lightly taken on trust, or can be safely relied on."

Mr. W. E. Baxter, M.P., who is a Congregationalist, recently spoke on the Free and United Presbyterian proposed union, in terms entirely opposed to those of Mr. Adam Black, M.P., expressed at the meeting of the Congregational Union. He was prepared to welcome the proposed step as a great triumph to the cause of Nonconformity.

Ireland.

THE question of National Education is still unsettled. The Romish prelates continue their denunciations of the model schools, and industriously air the establishment of denominational education. In Limerick the Jesuits conduct two grammar schools, one of a higher standard than the other, and where the cost of education in the lower is only five shillings a quarter. There are, besides, free schools conducted by the Christian Brothers, and various schools for girls, superintended by the nuns. Having enumerated these advantages, Bishop Butler has warned his flock against "the condemned Government model school, that was constantly denounced from every altar in the city." Bishop Macevilly has held the same language in Galway. Scarcely a decent Catholic child, he said, has attended the model school in the last twelve months, and not a single respectable Roman Catholic has attended the examinations. There is difference of opinion among the prelates as to the question of national education, but the condemnation of the model schools is the act of the entire episcopacy. In fact, these schools were founded on ideas which would ultimately lead to the ruin of civil society. In conclusion, he declared, "I hereby do deprive every confessor, of however grave a position in the diocese, of all jurisdiction to absolve either the parents of the children, or the children themselves, who resort to such establishments." Archbishop John of Tuam has issued a pastoral to the same effect, and bewailed at much length "the undisguised hostility of the National Board." Such comments will be read with curiosity in connection with the proposal of the Board to endow the monastic schools of the country. The pastoral of the Romish primate of Armagh avoids all points of controversy, and deals with practical questions of morals. Drunkenness, he declares, produces more misery than all the causes together of which we hear so much—such as insecurity of tenure, landlord oppression, unequal law, or even bad harvests. "Ribbonism still exists in a portion of this diocese, and may be truly designated an invention of the devil for the destruction of souls; and those who propagate it are the ministers of Satan in the unholy and diabolical work of ruining the souls of their brethren. . . We command all to obey our voice when we warn them against all connection with these wicked societies."

An attack on the Irish Church Missions has been made by Mr. Webster, the Chancellor of the Cathedral of Cork. He has charged their agents with drunkenness, lying, personation, and other crimes: and the Society with encouraging and systematically bribing, to induce the children to attend the schools, and learn the Scriptures. To this Mr. Ease, one of the secretaries, replied, by indignantly denying his statements, and by affirming that their vagueness entirely deprives them of credibility. Mr.

Webster has rejoined that the charges he has made against individuals came under his own observation, but that his accusation was much more directed against the principles on which the society was conducted.

A deputation from the Presbyterian Church has waited on the Lord Lieutenant, to request an augmentation of the *Regium Donum* from 69*l.* 4*s.* 8*d.* to 100*l.* a year. The early Scottish settlers, invited to Ulster by James I., were accompanied by their ministers, who enjoyed the tithes of the parishes where they were located. In the confusion that succeeded, the tithes were lost, and by the operation of the Act of Uniformity, the Presbyterian ministers were ejected from the Church. Charles II. afterwards granted 600*l.* a year to the body, in consideration of their loyalty, and compensation for their sufferings. The grant was doubled by William III., and gradually augmented until, in 1838, at the union of the Secession Synod with the Synod of Ulster, and the formation of the General Assembly, the endowment was fixed at 75*l.* a year Irish currency (69*l.* 4*s.* 8*d.* English), to each minister. At present there are 536 ministers, of whom 547, having stated charges, receive the *Regium Donum*. The character of the Presbyterian Church, its morality and loyalty, the insufficiency of the grant, and the promises of the Government, were pleaded as reasons for the augmentation of the grant.

France.

IN our Churches contention is alert between the orthodox and the rationalists, and the strife of tongues and the paper war run high on the subject of uniting the broken links of Church order, by restoring to the Reformed Church of France its synodical action, and of the introduction of the Genevan translation of the Bible, together with two others, into the list of the Protestant Bible Society's issues.

The former question is a contemplated step forward of the orthodox, the latter, an onward move of the rationalists. If the synods were restored, a confession of faith must be drawn up, and the rationalists must either leave the Church, or sign, like your Puseyites, in a non-natural sense; consequently they are doing all that in them lies to prevent the restoration of the synods, and to prolong the *interregnum* and present disorder of the Church. The Bible question is a thrust at the very heart of French Protestantism, increasing the discord, lessening the confidence of the simple in the worship of God, and making its holy pages a very tilting-field. On the admission of the obnoxious version, four vice-presidents, M. François Delessert, Count Pelet de la Lozère, Baron Léon de Bussières, and M. Martin-Rollin, and two assessors, Pastor Berger and Baron Fred. Bartholdi, resigned. M. Guizot remains President, and other orthodox members temporise, so that the Society still

exists. It has, however, lost its ladies' auxiliary. A new Bible Society is formed, headed by M. François Delessert, which offers to supply the Churches with the New Testaments for their first communicants, and with the Bibles for new married couples on the usual plan, and expects to receive the subscriptions and act out the intentions of the founders of the original society. The Reformed Church of Paris has broken off connection with the heterodox and temporising remnant, declining all responsibility for the future binding of their books, and allowing no collection to be made for it in the churches. The Lutheran Church has taken analogous steps. So the breach widens, and the crisis nears.

While some are compelled to stand upon the breach in defence of the outworks, others are building up the sound part of the Church. The preparatory school at Montpellier, to which the venerated name of Paul Rabaut has been given, was opened in October last. It was founded in memory of the year 1559, in which the first synod of the Reformed Church of France was held. The aim of the school is to prepare, by the cultivation of sincere piety and serious study, well-qualified students for the ministry in our theological faculties.

A Protestant hospital has been opened at Bordeaux; it was inaugurated in last December in the presence of pastors of various denominations. It had been in exercise since October, and sixteen patients had already been received. Although we in nowise give up our right as citizens to be nursed, if needs be, in the public hospitals, open to all creeds without distinction, and where it is expected that no violence shall be done to any man's conscience, the difference in nursing is so great and the influence of Christian love forms such a contrast between the Romish sisters and the deaconesses, even where no tangible proselytism is discovered, that a Protestant hospital is an indescribable boon. A weeping patient in a public hospital in Paris, whose nun-attendant was a very fair specimen of womanly goodness, once told me that, in comparison, the deaconesses' institution, where she had previously been as a patient, was like *heaven*! Besides, when so disposed—and this is often the case—a nun has a thousand petty ways of besieging a patient's conscience, and tormenting him to the detriment of his health, which escapes the vigilance of an administration even when impartial, while most provincial administrations are under clerical influence, and do not interfere.

An asylum for old age is about to be opened at Orleans, in the house formerly occupied by the orphan establishment, which had removed to other quarters.

The presbyterial council of the Paris Reformed Church has just decided on the celebration of the three-hundredth anniversary of Calvin's death, for the 27th of next May. A distinguished professor has been requested to give lectures, or what we call here

conferences, on the great organising Reformer, in the largest Protestant church in the capital; his works have been subscribed for as the basis of a synodical library, in which the first place will be reserved for the "Codex Sinaiticus," presented to it by the Czar.

Dr. Frederic Monod has bequeathed to the presbytery of the Reformed Evangelical Church his unique collection of periodicals and documents referring to French Protestantism, amounting to 600 bound volumes, stipulating that the collection shall be continued year by year; all the French Protestant journals being received and bound up. And this is to form a library open to all, but subject to the rules which the presbytery may think proper to establish. This gift is invaluable to the Churches.

Lecturers and conferences are becoming numerous in Paris, and feeling their way also in the provinces, under the more enlightened impulse of the Minister of Instruction. These have a healthful tendency, and raise the tone of the public to history, literature, and science; the conferences of the Rue de la Paix are crowded, as also the Salle Barthelemy, where the entrance fee is destined for the suffering Poles. The Wesleyan chapel has opened its lecture-room to M. Demogeot, of the Sarbonne, who spoke in English upon the spirit and general character of the revival of learning in the sixteenth century. But what interests us the most as Christians, is the overwhelming audience of men which press to hear Dr. E. de Pressensé's conferences upon the "Life of Jesus." The right public are attracted, and spell-bound professors, students, thinkers. He is about to undertake a journey to Palestine, before putting the last touches to a book upon which he has long been engaged, a "Life of Jesus." He has just published a work, well timed, and likely to do good service both to religion and liberty—"The Church and the French Revolution" from 1789 to 1802, with Mirabeau's words, "Remember that God is as necessary as liberty to the French people," followed by Cavour's, "Free church in a free state," as an epigraph.

An appeal has been made by a Christian man, who acted as missionary to our soldiers during the Italian campaign, for voluntary missionaries to the wounded, in foresight of approaching war. An interesting, but heart-rending book, written by a Swiss tourist—H. Dunant—and called "Souvenir de Solferino," now in its third edition, awoke throughout Europe a chord of sympathy with the wounded; and, in response to his proposition, men and women of all ranks have formed in various countries associations for the relief and personal succour of the victims both of defeat and victory. But more is wanted, and the appeal has now gone forth throughout our Churches, for Christians to be ready to follow the footsteps of their Lord upon the most awful of all mission-fields—the deserted battle-field. May it meet the response it deserves.

Paris has been cheered by the fraternal visit of several British Christians lately, whose genial love,

and hospitable receptions, and animating reports of Christian work, did good to all who came within their influence. They were Mr. Robert Baxter, Mr. Bewley, and others. Such fraternal intercourse cannot be too frequently renewed, nor too highly prized.

Belgium.

THE Belgian liberal ministry, which had been in office ever since 1857, with a majority of two in the Chamber of Representatives, and of five in the Senate, recently gave in its resignation. A complication of difficulties has led to this by no means unexpected step, which was at last rendered inevitable by the recent elections at Bruges. At the general elections last year two liberals and one "clerical" were returned, the latter to the exclusion of M. Deveaux, one of the founders of Belgian independence, and one of the pillars of the liberal cause. When, after the opening of the Chambers, the verification of powers took place, an inquiry was made into the validity of this election, and it became evident that the clerical member owed his success to bribery and corruption, both encouraged and actually practised by the priests and their creatures. After a long and strong debate, the election was annulled; but the exclusion of one entailed that of the other two, and the Bruges election had to be made over again, when, to the general surprise, instead of one, three clerical members have now been returned.

Among other causes which have conspired to weaken the liberal government, may be mentioned the singular attitude of the Antwerp members, who, in consequence of a difference of opinion between that city and the government relative to the plan adopted for the execution of the fortifications, had taken their seats pledged to vote on all occasions against the ministry; thus no less than five members representing a liberal constituency swelled the numbers of the clerical minority.

Then, the want of unity amongst the liberal party, and the dissatisfaction felt at the protracted delay,—understood to be due to the veto put upon the question by the king,—in bringing forward a long-promised bill for electoral reform. The unpopularity of one at least of the ministers; but chiefly the increasing influence of the clerical party, who, although scarcely in a position to compose a cabinet, form a sufficiently strong and well-disciplined minority to render the task of a liberal ministry one of extreme difficulty;—not that they are gaining ground in the country,—the contrary is manifestly the case among the educated classes; but they have been working upon the electors in the rural districts, with the assistance of the clergy, who take a leading part in the elections, taking careful note of the votes, of which they demand an account in the confessional, and overtly exercising their power over an ignorant and superstitious population.

Since the Revolution of 1830, which was made by the national party, or "Union," a combination of the different elements of which the political body was then composed, Belgium has been divided between "clericals," or conservatives, and liberals. The former, closely allied with and guided by the priests, and receiving through the bishops their first impulsion from Rome; while the banner of the liberals has been the establishment and maintenance of liberal institutions by steadfast opposition to the power of the Church,—or, as it was expressed in the prospectus of one of their organs so far back as 1832, "Catholicism appears to us to be, in its very nature, invasive; we believe it to be dangerous to civil society, and unceasingly hostile to it. And as this religious body is powerful in Belgium, we deem it our duty to watch its progress, and to resist its encroachments."

For the first ten years, attempts were made by successive ministries to set aside all party questions, but ever since 1840, when the last remains of the "Union" may be said to have been dispersed, the country has been governed, with the exception of several mixed ministries, by one or other of these powerful parties, whose antagonism has been, year by year, more clearly defined. It was on all sides considered a matter of congratulation, that when the French Revolution of 1848 broke out, there was a liberal ministry in power in Brussels. At that time of almost universal anarchy, the heads of the clerical party publicly acknowledged the obligations under which the country lay to their opponents for the moderation and wisdom they displayed, under circumstances that appeared fraught with danger to the dynasty and the national independence. And the re-action which so soon followed, can scarcely be said to have extended perceptibly to Belgium. But if, in 1848, the clerical party were content to remain in the shade, or rather to rally round the throne hand in hand with the liberals, they have gradually laid aside their interested moderation, and have lost no opportunity of showing their strength and manifesting their re-actionary tendency, which was never more fully disclosed than in the violent language used in the debate on the recognition by Belgium of the kingdom of Italy.

The Ultramontane party have shown throughout Europe a remarkable facility to watch the signs of the times, and, with apparently varying policy, to follow the current wherever it seemed to flow in a direction likely to favour their influence, and to further their ultimate views. The friends of despotism in Spain, Italy, or Austria, they are liberal in England, Denmark, or Holland, martyrs to the doctrine of nationalities in Poland, and in France by turns legitimist, republican, and imperialist. Under whatever colours they fight, Rome is their country, and the interests of the Papacy their political creed.

In Belgium their object is to keep the people under the bondage of the priests. Unfortunately, their opponents are men totally inaccessible to any religious feeling, and without God in the world,

who know nothing of Christianity, but as the religion of their political adversaries, the enemies of all liberty and progress. They do not care to separate the false from the true—the cause from its champion—or to lift the hideous mask with which the Church of Rome has for centuries covered the face of the crucified Son of God.

Italy.

The following abridged translation of a remarkable letter from an Italian gentleman, connected with the Romish Church, Professor Bianciardi, addressed to a Florence paper, *La Nazione*, is of interest, as showing the state of feeling of many of the educated Italians of the present time:—

"MOST ESTEEMED MR. EDITOR,—The account in your journal of the 31st December, 1863, of the improvements effected in the course of the year throughout Italy, appears to me true, and has my approbation; but I do not understand why you have not touched upon the subject of religion and the clergy, matters which even to the indifferent and the unbelieving, provided only they be honest men and Italians, cannot be otherwise than most weighty. To me it appears that, in the last year, the ignorance and the incapacity of the priests, is more evident than ever: in proof of which the Protestant, or evangelical "propaganda," which has found and finds in our traditions, habits, and very natures, obstacles that might well be deemed insurmountable, has nevertheless made, and continues to make, considerable progress. If the priests and clergy had had a little learning and sagacity, opportunities have not been wanting for such an exercise of those qualities as might have enabled them to regain the position they have so carelessly lost.

"A few days ago, a good "paterfamilias" here in Florence, meeting me in the street, told me that his son had read 'The Life of Jesus,' by Renan, and that he had become enthusiastic about it; that he, the father, was much vexed at this, and wished to find out how to convince his son of the divinity of Christ; and, added he, 'Of the priests it is no use to speak; I did not know to whom to have recourse, or who could convince this dear son of mine, who had been reading philosophy. I told him at last to read the true history, the Gospel, as a counterpoise to the false one, and he has promised that he will do so for my sake, and that with a heart open to the truth. This morning, therefore, I have been to search for the translation of Martini, to buy it; and after turning over two or three libraries without success, I have got a bad and dear edition. They tell me that the translation of Diodati costs less, and is easily found; but it is prohibited by the Church, and I would not that the remedy should be worse than the disease.' I told him I could lend him a copy of the New Testament of Le Mounier, which he took, and I know no more of that matter.

"Now, I say if these 'Monsignori' of ours, instead of writing their begging letters for the maintenance of

their wretched worldly affairs; instead of prescribing 'tridui' (prayers to particular Madonnas), perhaps looking anxiously to see whether they nod or not, and to which precisely those persons come who have least need of being preserved from this most terrible book; instead of losing themselves in declamations and ejaculatory prayers, which are listened to by few and convince none; if they would unite to prepare a popular and sympathetic edition of the true life of Christ, that is, of the account given by those four historians who in the eyes of every Christian are entirely truthful, and to add some notes pointing out the errors of the French writer, showing themselves on a level, as one may say, with the present state of science, acquainted with the ancient languages, and with the latest travels undertaken by learned foreigners with the good purpose of illustrating the Scriptures,—how much better would that be! Italians seeing profound learning and incontrovertible truth expressed in a spirit of true charity, with that unction which finds a kind reception and imposes respect even upon the most bitter enemies, and which disarms ridicule, would be speedily turned from such ephemeral enthusiasm, and the book of Renan would never have been, nor would ever be, read with such avidity, nor would such a portentous number of copies have been published. But so it is; our bishops and priests know naught else than how to weep and to inveigh. Surely the times require something very different. Why, in Germany, at this very moment, certain most learned Catholic priests, met in conference, are searching in good faith and with perfect impartiality for a common ground on which Christians of every denomination may meet, and give forth a remedy for the moral evils which most infest or threaten the present state of society. And I think, Mr. Editor, it would be well to keep your readers informed of these proceedings. They do not speak of how to put on the surplice or the stole, or other such priestly matters: they speak of how to prop up most strongly the chief column on which depends the public morality; they treat of hastening, without blind anger, or blind affection, to re-adapt and renew the edifice, the most severe blows and injuries to which have come from those very men who profess themselves to be its proper custodians and defenders. And since it is true that the very being of society rests upon the laws, and since laws are of no avail unless manners and customs agree with them; and finally, since religion, I would say more especially the Christian religion, has such a powerful influence upon manners and customs, I do not see why the religious question should not be frequently and earnestly treated by our political men. Nor need we go to Germany to find a Catholic clergy different from what we see here. The French priests and bishops are much more learned than ours; Rome does not oppose herself to French nationality and independence as she does to the Italian; and religion there, purified in a great degree from worldly interests, re-baptised in blood, attem-

pered by learning and by liberty, presents an entirely different aspect from what she does among us. For this reason, when talking of Catholicism, of the priests, and of the Roman question, it is very difficult for a Frenchman and an Italian to understand each other; the one, seeing an idea unworthily incarnated by objects which have lost in a great degree, and are in the way to lose entirely, every right to reverence; the other looking with too much affection, and either only at Catholicism itself, or else regarding it as associated with some learned individuals and the grand traditions of the Gallican Church. I would that some day the Pope would claim one of the French provinces, with its millions of inhabitants, and declare that there should be no longer any popular suffrage or consideration of politics there, and that the land itself and all the people on it are for all ages in fee to the 'Santa Sede,' and whosoever shall say or write otherwise, 'anathema sit.' If the Pope spoke this, I think we should see a fine piece of work! It has often happened to me to reason with individuals of that nation, and I have almost always found it impossible to make myself understood by them, or to get them to agree with me. Very lately, in conversation with an excellent Parisian lady, I was able to gain a small, but not insignificant, triumph as to a matter of fact, which I beg her permission to narrate. Among the proofs of the present state of our clergy, I told her that when reciting the 'Rosario,' in one of the 'dolorous mysteries' which they are accustomed to say or read, they declare in the public church, before a multitude of the faithful, that Christ, in his flagellation, received precisely 6666 stripes. The lady, who knew the rosary very well, and had probably often recited it in French, would not believe me, but when I presented her with a copy of the 'Via dell Paradiso,' and caused her to read that very symmetrical number in a 'dolorous mystery,' she was obliged to give up the point. I showed her afterwards the so-called Revelation of St. Bridget, from which these four sixes are taken, and where they give even the exact number of sighs, which was, says the Revelation, 224, and the drops of blood that were shed, which amounted to 36,414! These are things that would make one laugh, were they not connected with such grave interests, were they banished among other absurdities of old women and monks, and not brought forward and repeated in earnest by those who ought to be the salt of the earth.

Now, I am of opinion that these and similar imbecilities should be unveiled, without anger and without pity, to the eyes of the public, in order that the moment may be hastened, to which we are surely approaching, when no other course shall be left to the priests than either to bring themselves to an end by getting out of sight, or to reform themselves if they wish to sit down with others at the banquet of an universal civilisation. And does it not appear to you, Mr. Editor, that some steps have been taken towards this end during the past year? Do you not

believe that the voice of that interest which wears the mask of religion, is continually losing more and more of its power? For me, I am persuaded of it, and I pant for the moment when our young clergy, from one end to the other of this peninsula, having found out how to come to a common agreement and union,—pure, high, and unanimous,—defying the thunders of the Pope, may plant the bases, not of a mere reform, but of a total reintegration, all Catholic, all Italian, all moral. And I know that in one priest this idea lives, and that he has had it in his heart for many years, and though I deeply regret that he has lost his opportunity, being now too far advanced in age to be the champion of such a cause, yet neither I nor anyone else among us, can speak of him without the greatest respect. It appears to me that the declaration of the parish priest, Mongini, which I have lately read, is worthy of imitation. I also know that there are several other parish priests of the same mind, more particularly in the Neapolitan dioceses.

"I earnestly desire and hope that in '64,' there may be made resolute and important steps in this most vital work, and in this hope I profess myself,

"Yours most devotedly,

"PROF. STANISLAS BIANCIARDI."

Germany.

PRUSSIA.—As is invariably the custom here in winter, we have been having of late lectures given us by the different societies. Amongst those devoted to the interests of the Church I may instance the Evangelical, the Union, and the Gustavus Adolphus Societies. In my last communication I mentioned one of the lectures of the Evangelical Society, that of Dr. Steinmeyer, on Renan's "Life of Jesus." To-day we have had that of Dr. Dörner, "On the relation of Evangelical Missions to the Indian system of Castes." The conclusions arrived at in this lecture will interest your readers. Dr. Dörner maintained: That the present system of caste is utterly irreconcilable with Christianity, inasmuch as it contradicts in the first place the Christian doctrine of the Creation,—the derivation of all mankind from one single pair, and the fact of their being all of one blood; secondly, the Christian doctrine of sin, which involves the equal sinfulness of all, and their equal need of sanctification; thirdly, it denies the essential equality of the redeemed, thus detracting from the power of Christ's redeeming work, and rendering the existence of the Church as a communion of love an impossible thing.

The Union Committee of Berlin held a meeting in November last, at which their adhesion to the German Protestant Union was discussed and advised. This assembly brought together all the leading representatives of the liberal Church party in Prussia. Amongst the clergy present were Provost Schneider, of Breslau; Professor Wanne, of Greisswald; and Schumann, of Stettin. But

parliamentary dignitaries also took part in this meeting: as, for instance, Count Schwerin, President Grabow, Von Vincke (Oldendorf), Von Bunsen, and Professor Tellkamp. The result of their deliberations was the putting off of the whole affair, since the Schleswig-Holstein difficulties so completely occupied the public mind.

This Schleswig-Holstein question has during the last twelve weeks filled the religious journals, as well as the political. The Theological Faculty and clergy of Kiel have put forth a manifesto against the *Kreuz-Zeitung*, with a request that all of their way of thinking throughout Germany should give in their adhesion to this manifesto, which declares the above journal guilty of a fearful misuse of Christ's cross, because having several times expressed itself against "the legitimate Duke Frederick VIII.," and failed to share the national enthusiasm for his cause. However, the leading ecclesiastical journals have not ranged themselves on the side of the manifesto. The *Evangelical Ecclesiastical Journal*, edited by Dr. Hengstenberg, has not indeed as yet positively declared itself, but in its opening article at the beginning of the new year the following sentence plainly enough revealed the editor's tendencies: "To the importance of the legitimate claims of the hereditary Prince of Augustenborg, stand opposed another legitimacy, the fact of the union for centuries of Schleswig-Holstein with Denmark." The *New Evangelical Ecclesiastical Journal* of Licentiate Krause, and the *Protestant Journal* of Professor Messner, both alike decidedly sympathise with the Schleswig-Holsteiners; but for all that they have not associated themselves with the manifesto against the *Kreuz-Zeitung*,—the former, because although thoroughly persuaded of the just claims of the Schleswig-Holstein party, it yet concedes to others the right of conscientious difference of opinion; the latter, chiefly because it does not consider the obnoxious journal to be "a worthy subject of public and universal Protest."

With regard to practical efforts connected with the Churches, the *Paulinum* deserves to be mentioned. This institution, called into being by an anonymous individual, and made over to the Central Committee for the Home Missions of the German Protestant Church as their property, has for its object to assist the devotion of youthful energies in the Church, and the higher branches of school management, by an appropriate domestic education.

Pastor Bading, from North America, has been giving lectures in several of the Churches, with the view to excite the sympathies of Christians in Berlin on behalf of the Mission to Protestant Germans in the United States.

BERLIN, February, 1864.

HESSE.—In the Grand Duchy of Hesse, as in many other parts of Germany, infidelity is endeavouring to gain permanent ascendancy; and the Grand Duke does his utmost to promote it by ap-

pointing infidel teachers to situations of importance.

The believing Lutheran clergymen in Hesse—and they are not few—have not sunk into hopelessness and inactivity on account of this unfortunate opposition of Government. They have rather, with greater zeal and more united energy, striven to restore life and health to the Hessian Church. A German periodical gives them this testimony:—"It is remarkable that whilst the Government of the arch-duchy of Hesse has for many years laboured to assemble in Giessen the most radical and most anti-orthodox elements, there was formed in this very country, about twenty years ago, an association of faithful adherents of the Augsburg Confession, so steadfast, so active, so successful, that no other land can match it."

Two years ago these clergymen resolved that, for mutual encouragement and help, they would hold an annual pastoral Conference in Ulrichstein, a thriving little town. Last year they had such a meeting there, and discussed questions of a pastoral and dogmatical character. In Hesse rationalists had intended by force to overthrow ecclesiastical rule, and on this account the Conference first took into consideration the difficulties of the Hessian Church, a review of the rationalistic proposal for ecclesiastical reform, and then a definite proposal for a suitable reform in harmony with its historical ground and the present constitution of the Church of Hesse. This proposal was in substance generally approved of by the meeting, and will immediately be printed and laid before the Government as an expression of the sentiments of that portion of the Protestant clergy which is faithful to the Augsburg Confession. The Conference, therefore, did not end in fruitless talk, but was a powerful attempt to help in upholding the Church.

After this discussion was terminated another was commenced, of which the topic was the theological question, viz., "the third use of the law and new obedience" with reference to the statutes in the Augsburg Confession and the *Formula Concordia*. Professor Zockler, from Giessen, handled this subject, and showed how unspeakably important it was for evangelical Christianity, and in particular for the Lutheran Church, to have a more careful dogmatic statute and a more zealously practical experience of this point and others relative to it; and that it is only when holiness is properly set forth that the doctrine of justification by faith alone can be expected to triumph over the reproaches of the enemy. "The doctrine of free grace," said he, "will burst forth in all its glory and life-giving power, only when richer fruits of faith and greater life in works of love begin to adorn Protestant Christianity, than has hitherto been the case, at least in the great mass of people."

The discussions on this subject were most lively; but, at the same time, most brotherly and harmonious. What rendered them so hearty and gladdening was the firm conviction, shared by all present, that

the same Lord Jesus who is our High Priest and Propitiation, is also our king and our strength, and that as He is able to present us pure in God's sight, through his imputed righteousness, so also He is able to conquer in us all our spiritual enemies, if not perfectly in this life, on account of indwelling sin, at least ever more and more till the time come when also we shall sin no more.

AUSTRIA.—The *Jewish Chronicle* says:—"The progress which religious liberty has made within the last few years in Austria is most gratifying. To the credit of the Emperor, be it said, the impulse to it is proceeding from him. At a review of the Austrian army, near Olmutz, by the Emperor Francis Joseph, he noticed a sergeant whose breast was decorated with several medals, which the bravery of this soldier in several battles, and notably in Italy, had obtained him. The Emperor called the colonel of the regiment, and asked him why this sergeant, who appeared to be an excellent soldier, was still a *sous-officier*. The colonel replied: 'Sire, in our regiment there is not a single Jewish officer. This soldier is a Jew, and wishes to pass as such; and this is the reason why he cannot advance.' The Emperor replied: 'In my army I know neither Jew nor Christian—I know only soldiers;' and he appointed on the spot the Jewish sergeant as an officer to his guard. Again, in the University of Vienna there are four Jewish professors. When, some few years ago, a liberal member ventured to suggest to the Imperial Council the appointment of an eminent Jewish physician as professor of some medical branch in which he had particularly distinguished himself, the proposer was reminded that this was 'a Catholic University,' in which no Jew could be permitted to teach. The appointment, of course, did not take place; but the best proof of the thorough change in policy which Austria has lately undergone in this respect, will be perceived from the following incident which lately occurred at Verona, and which we find described in these terms:—There is nothing remarkable in it that a court at Verona should have severely punished some individuals who insulted, and even assaulted, a Jewish gentleman for no other reason than because he was a Jew. In Austria's most bigoted days the Government did not permit any other insults to be offered to Jews than those sanctioned by her fanatical laws. But what is indicative of a radical change of policy in this respect, are the remarks made by the judge when pronouncing sentence on the ruffians who in the most brutal manner possible evinced their aversion to unbelieving Jews. The judge on the occasion said: 'By outraging the religious rites of the Israelites, the prisoners had misconceived the conditions of modern civilisation, and have not recognised, or do not wish to recognise, that the time is gone by—and gone by for ever—when a man was despised solely because he was of a faith different from our own. They do not understand, or do not wish to understand, that

society has at last arrived at the recognition that it is itself responsible for the faults imputed to the Israelites, by having banished them from its midst for so many centuries.'"

Iceland.

THE edition of the revised Icelandic New Testament and Psalms, recently issued by the Bible Society, says the *Reporter*, has been received with the utmost thankfulness, and will have a rapid and welcome circulation amongst the inhabitants of that northern region. While the price is fixed so low as to place the volume within the reach of the humbler classes, the committee have sanctioned free distribution when deep poverty proves a barrier to the purchase of a copy. A pleasing communication has been received from the Icelandic Bible Society, acknowledging, in appropriate terms, the valuable service which has been so seasonably rendered by the British and Foreign Bible Society, of which the following is an extract:—

"Penetrated by the same feelings of gratitude and regard, we have the more pleasure in thus complying with the unanimous desire of our Society, as by this work you have conferred a benefit upon our country, the extent of which it is impossible to estimate. It is only through the singular generosity of your Society that a more ample opportunity is afforded the poor of our people for the reading of this holy volume, and to go themselves directly to this well of divine truth for the comfort of their souls: now they are able to read this holy book from a more correct translation, and in a purer language, than ever heretofore."

Russia.

THE "Monthly Notices" of the "Turkish Missions Aid Society" states:—"Mr. Pollard gives account of a recent tour by two mission helpers, on which they were absent seven weeks, visiting, among other places, Kars, Alexandropol, Tiflis, Echmiadzin, and Erivan, and finding evidence that more or less knowledge of the truth is spreading far abroad, by means of books, and of individuals who from time to time come in contact with missionaries, their helpers, or members of the churches they have gathered.

"At Kars, a city of about 10,000 inhabitants, something more than 100 miles north-east of Erzeroum, they found no Protestants, but some things which encourage the hope that the labours of a helper in the city might not be in vain. Passing into Russia, they went to Alexandropol, 33 miles beyond Kars, where they found friends, and learned that there were in the place nineteen open Protestants, and twenty or twenty-five other persons who are said to be such secretly, fearing persecution; from which an enlightened priest, and others, had suffered much. 'The brethren there are now

in great affliction,' Mr. Pollard writes, 'and send to us to come over and help them; and to pray for them, that, if possible, they may enjoy religious freedom.' They are so closely watched that two of them cannot converse together about their worldly business without exciting the suspicion of their enemies. At the village of Rakhvalley, also, about six miles from Alexandropol, they found 'not less than twenty-one enlightened men, to say nothing of their families,' who long for religious liberty, and would rejoice to have a helper sent to them, if they could enjoy it."

Sweden.

TEN years ago a Swedish ship captain, when on the coast of Guinea, obtained from the King of the Bonga tribe, a boy—one of his own thirty children—as a slave. The youth was about seventeen years of age. After arriving in Gothsberg he was placed under Christian instruction. The truth made such an impression on his heart that he resolved to make a profession of his Christian belief, and to devote himself to missionary labour among his fellow countrymen. He was baptised by the Dean of Gothsberg, in Haga Church, on the 17th of January last. It is intended that after a few months he shall be sent to enter on a course of study in the Missionary Institute of the Evangelical National Society in Stockholm, in order to qualify him for his future work in his native land.

The friends of Home Evangelisation in Sweden are at present raising a fund of about 550*l.*, in order to promise the issue of a cheap edition of the Bible, which may be sold at little more than one shilling (sterling) a copy. The cheapest edition on sale at present costs upwards of two shillings.

Turkey.

PRINCIPAL TULLOCH, now travelling abroad on account of his health, thus describes the state of the Jews and Mohammedans in Constantinople:—"I had a great deal of conversation with our missionaries on the subject, and with Mr. Thomson, long the Free Church missionary, and now the agent for the Bible Society in Constantinople, who has had twenty years' experience of the Jews in Turkey, and who received me, after long years of separation and dissociated sympathies, with all the heartiness of an old college friend; I spent, moreover, a very interesting forenoon with Dr. Schauflier and Dr. Hamlin, late of the American Turkish Mission; and their testimony as to the present character of Oriental Judaism is uniform. It is a system of formalism. The Hebrew Scriptures are read without being understood, or without being sought to be understood; there is little or no spirit of inquiry—no living religious thought or sentiment; but the system holds its ground from its multiplied social relations, and the elaborate man-

ner in which it binds together the domestic and civic life of the people. *This is the peculiar strength of every Oriental faith, as it is at this very moment, by direct consequence, in the midst of the new political and intellectual life springing up, the peculiar difficulty of Mohammedanism and of the Orthodox Greek Church.* Religion throughout the East is not merely a form of faith and of worship, but it is the pervading *outward* bond of the family and community. The *forms of society and the rules of government* are all expressly religious. The Koran is the fountain of social usage and civic administration, as well as of religious belief, to the Mohammedan. The *law, or rather its rabbinical traditions, are the same to the Jew.* And so it is that when a Jew becomes a convert to the Gospel, he forfeits all social and political status in his community, as much as a Bengalee who has abjured his caste. The mere *inertia* of such a system must be immense. One can understand how it may hold its ground for centuries after it has lost spiritual vitality. We should learn also at home from this, how necessarily slow must be the progress of missionary aggression upon such a system. On the one hand, our duty prompts us to attack it—to send forth those who will hold up in its presence a higher religious light, embracing and completing it. The command 'to teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost,' must ever have an irresistible force and significance in relation to the Jew, 'of whom, as concerning the flesh, Christ came;' but all experience must at the same time convince us how very powerful must be the resistance of such a massive and complex system to all Western influence, and how very slowly we must be content to gather any fruits of our labour in this direction."

JERUSALEM.—The Paris *Monde* (Ultramontane) publishes, on the authority of two letters from its correspondent in the Holy Land, the following account of deplorable scenes of violence and disorder which occurred at Bethlehem on Christmas-day, caused, according to the writer, by the fanaticism of the Greek Christians against the Latins:—

"According to the usual practice, the Latin Patriarch and his clergy assembled about noon on the 24th December at the Patriarchal Seminary of Beit-Djala, and went thence in grand procession, accompanied by an immense crowd, to the Church of St. Mary ad Prasepe, or rather of St. Helena, through which the Latins have only a disputed right of passage to the small Church of St. Catherine, where the vespers for Christmas-eve were solemnly chanted. Afterwards came the night service, celebrated pontifically by the Patriarch, assisted by his clergy. After the midnight mass, the Patriarch, bearing a cradle supposed to contain the infant Jesus, went in solemn procession to the Grotto of the Nativity, and deposited the cradle on the stone which marks the very spot where the

Saviour was born; the *Gloria in Excelsis* and the *Te Deum* were next sung. Masses were then said at the altar of the Magi until the time appointed for the Greeks to enter the Grotto and chant their liturgy; after which the Latin masses were again resumed, and continued during the morning. At half-past eleven, while a Franciscan monk was engaged in celebrating mass, the Superior of the Greek convent entered the Grotto and complained of the Latins keeping possession of the altar so long. A Latin monk having refused to allow him to advance until the conclusion of the service, the Superior rushed into the Church of St. Helena, belonging to the Greeks, ordered the bells to be rung, and called on his co-religionists to drive out the Latins. He was heard to exclaim, 'Kill four or five of those dogs; we will hold you blameless!' A fierce conflict then ensued between the Latins and the Greeks, in the choir of the Church of St. Helena, in spite of all the efforts of the Latin Patriarch to prevent such a scandalous scene. At last, however, the Mussulman Mulzelim of Bethlehem arrived with an armed force, and soon got the mastery of the Greeks, though they resisted violently at first. Two Latin monks were slightly wounded in the fray. Four of the Greek party were also wounded, and among them the Superior of the convent who had been the cause of the conflict."

In the evening twenty-five Bashi-Bazouks were sent to Bethlehem by the Pasha of Jerusalem, accompanied by three officials, empowered to make an inquiry into the affair, and bring the guilty parties to justice.

EUPHRATES.—The Jews in the heart of Asia are bestirring themselves to erect a monument to the memory of the great restorer of their sacred writings. After having rested in his honoured grave for nearly 2500 years, the Jews of Bagdad have been roused to erect him a monument on the spot which the most ancient tradition has designated as his grave, and the correctness of which there is no reason to doubt. This spot lies in the desert, near the confluence of the Euphrates and Tigris, and the monument to be established is the only one befitting the memory of a man as much venerated by Christians as Jews. The proposed monument is a college for the study of the writings preserved through his care for the civilised world. Contributions for this purpose have been forwarded from Bombay, London, and Paris.

India.

At a recent meeting of the committee of the Church Missionary Society, extracts of a letter from the Rev. W. Smith, who has been spending the summer in Cashmere, were read to the committee. Mr. Smith writes:—

"Notwithstanding difficulties which it would be tedious to enumerate, God has graciously helped

me, and those with me, to proclaim the glorious Gospel. I have gone daily among the people, and sometimes twice a-day. We have visited various towns and villages of the country too. The people there generally heard with much attention, and showed much less prejudice than the people in the city. In the city, too, a change for the better seemed to come over the people about the middle of July; so that for the last two or three months we have had comparatively little disturbance in our work, while the word has been listened to, often by large numbers, with quietness and attention. We have also two or three individuals in the character of inquirers and candidates for baptism. A permanent mission ought by all means to be attempted."

Miss Mullens, daughter of Dr. Mullens, writes of the Zenana schools near Calcutta:—

"We have now 128 pupils, women and girls, in the schools; 54 at Behala, 74 at Poddopukur and Cassia Bagan. This year they have been getting on much better. There are more children, they have been more regular in attendance, and the teachers have been much more diligent. Several times I have gone unexpectedly, and found them in good order, that is, good order for Bengali children. I dare say school-teachers in England would be shocked, but they have improved very much lately: none of them has the genius of order to begin with.

"At Poddopukur we have nearly forty children, most of them little ones, who are just beginning; about ten of them are able to read and understand well, and they are reading 'Robinson Crusoe,' 'Barth's Bible Stories,' and others; a good many of the children learn writing, and a few have begun arithmetic.

"The third school, at Cassia Bagan, is only a few weeks old. You remember last year we gave up the school at Bokul Bagan; in consequence, Bedoo had only one house with a few women to teach at Pakoor Tolla. A good many of the children in the village where she lived wish to learn, so we have begun a little school in her house. They have begun capably; Bedoo has taken it up enthusiastically. I think it is a good thing, and it incurs no extra expense. So much for the schools."

The *Friend of India* thus notices the strictures of the *Times*, on the slow progress and small effects of missions:—

"Natives of the highest caste will now attend institutions where the Bible is read, and hundreds will assemble to hear a lecture from the most distinguished missionary of the day. There was a time when Hindoos were horrified at the bare idea of defiling themselves by touching a dead body—now they study eagerly in the medical schools, and Brahmins practise dissection without scruple. One native writes, 'no more do we see any educated Hindoo believing in the dogmas of his forefathers' religion.' In a word, the former

state of things is crumbling away like a piece of rotten wood. Future missionaries will find the people ready and prepared to hear them, instead of their having to battle against prejudice and obstinate bigotry. No man expects to find his garden blooming with flowers the day after he has put the seed in the ground. The progress of missions has been, upon the whole, rapid and wonderful, when the character of the people is taken into consideration."

The *Friend of India* thus speaks of the departure of Dr. Duff:—

"Those missionaries who are just beginning their work, will at least not err for the want of the guidance of distinguished predecessors. They have the example before them of four men, at least, who laboured like giants in the noblest of all causes, and who deemed life too short for the work on which all their hopes were fixed, and towards which all their aspirations turned. They knew full well that discouragements must overtake them, since theirs was a labour whose reward is not of men, and whose honours are not of earth. Carey, Marshman, and Ward left behind them one who took up their spirit, and who lays it down, reluctantly, and not without a certain pathos, nearer completion than he found it. To not less worthy hands should it be committed now, if hands so worthy can be found. A century produces few men, in any walk of life, fit to compare with the great missionary who is now spending his farewell days in this land. But it behoves those who order these things, to see that the very best men they can find, and not the most inferior, should be sent out to take up the threads which have dropped from the hands of Dr. Duff."

The following items of intelligence are also from the *Friend of India*:—

"Mahiputram Roopram, a Brahmin, having returned from England and submitted to the rites of purification, was nevertheless held excommunicate. On a visit to Surat, he was invited to dinner by Mehtaji Doorgaram; this gentleman was himself forthwith excommunicated by a meeting of his caste, which was shocked at the hospitality shown by him towards a Patit (sinful man). Mahiputram seems to have considered this expression libellous, as he has entered a criminal action against the utterers of the term. Whether he succeeds or not in the action, will make little difference in the fact that Brahminism, with its ridiculous exclusiveness and monstrous social prejudices, is on its decline.

"Of the natives of India who have taken advantage of the benefits of the education afforded by University College, the Parsees have been the most numerous. Here, as in other instances, they are not unmindful of the benefits they have enjoyed, and a Parsee London firm—Cama and Co.—have forwarded a donation of 1000*l.* to the University College Hospital, in gratitude for the instruction received by their countrymen.

"From a correspondent we derive some particulars of the distribution of prizes at Joy Narain's College (Church Mission), Benares, on the 2nd instant. Thirty visitors attended, among whom were Mr. Horne, the Civil and Sessions Judge, and Baboo Shama Churn Banerjee, the Judge of the Small Cause Court. More than 400 boys were present, to whom the former made some very sensible remarks; at the conclusion of which he stated that the grandson of the founder, Rajah Sutt Churn Ghosal Bahadoor, was prepared to give for ever an annual gold foundation medal, carrying with it a scholarship of five rupees per annum as long as the holder should remain in the College.

"The Madras branch of the Christian Vernacular Education Society for India has recently published its fourth annual report. A model school was opened in May, 1862, and the training-department commenced operations in the January of the present year. The number of students is small, but will doubtless increase. It is, however, at present, by its publications that we must estimate the good likely to result from the exertions of the Society. These, in the year under review, amounted to 94,000; and the *Observer* tells us that since its commencement, the Society has brought out 1,050,443 books, containing 43,166,236 pages.

"The total number of converts, according to the *Bombay Guardian*, connected with all Protestant Missionary Societies in India, Ceylon, and Burmah, amounted, in 1862, to 49,688. Of these 13,490, or little more than one-fourth, belonged to the Church of England, the Baptist Societies numbered 20,950, and the Wesleyan Methodist 2517.

"The Mirzapore Mission has published its twenty-first annual report. From it we learn that there are at present 164 native Christians belonging to the Church, of whom 42 are communicants, and that the number of pupils in the different schools connected with the mission amounts to 447, of whom 56 attend the girls' school.

"The Church Missionary Society has erected a mission house in the heart of Peshawur, in the Ourk-hutri, an old royal Serai on a hill from which General Avitabile governed the valley in Runjeet Singh's days. The London Mission have begun their mission at Duddhi among the aborigines of Singrowlee, and three villages of the ten just assigned to the native catechists have given up idolatry. As great a work may be done among the aborigines of the Vindhya and Satpoora Hills, as has been done among the Karens of Burmah."

The eighth annual report of the German Mission at Ghazee pore mentions that the number of pupils on the list of their mission school exceeds 200, and the average attendance is 140 to 150. Their two vernacular schools in the city are attended by 90 boys. A fine field for preaching is always open to them in the months of April and May amongst the thousands of opium cultivators who flock into Ghazee pore at that season from ten districts. They hope to open shortly, if they have not already done

so, a very neat church which they have lately erected on their mission premises.

Mr. Brodhead mentions the addition to the church of Futtehghur of a Mohammedan man, his wife, and their three children, and he speaks encouragingly of the promise of usefulness of a young man whose baptism was lately reported. Mr. Janvier mentions the admission to the communion of a young man, the son of Gulab, native assistant at Sabathu. In the report of the station at Rawal Pindi, Mr. Orbison mentions the baptism of three persons, one of them the daughter of native Christians, the others young men, converts from Hinduism. Mr. Loewenthal had been very ill again at Peshawur, but a sojourn in the hills had restored his health. At the date of his letter, he was with the military force, referred to elsewhere.

China.

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—The church members connected with Protestant missions in China now number about 2500. Of these 800, or nearly one-third, are to be found in Amoy and the rural villages around it—where, for the last ten years, remarkable success has attended the labours of the London Missionary Society, of our Dutch Reformed brethren from America, and the English Presbyterians. One of the most cheering features in this success is the circumstance that it has been to a considerable extent owing to the spontaneous efforts of the native Christians among their heathen neighbours. Thus, into the village of Bay-pay, mentioned in the following communication, the Gospel was first introduced by Chinese Christians from Peh-chuia, and now in its turn Bay-pay has passed on the lamp of life to Liong-Bun-soo.

I think your readers will be struck by Mr. Swan-son's letter. The state of things which it describes is wonderful, and earlier in the history of Chinese evangelisation it would have been hailed with rapture. We used to call the Chinese apathetic and immovable: if so, this preparedness of their minds and this avidity for the Gospel are all the more signally the Lord's own doing. But it is very distressing to see such an open door, and not to have strength to enter in. Our missionary staff is very small, and it has lately been over-worked. We would fain send into this over-ripe harvest more labourers, but with the funds at our disposal we can send no more. If any of your readers should be moved to help us, they are invited to send their contributions to James E. Mathieson, Esq., 77, Lombard Street, London, E.C., and for the means of following up still further these remarkable openings we shall be deeply thankful.

I remain, yours truly,

JAMES HAMILTON,

Convener of the Mission Committee of the
Presbyterian Church in England.

48, EUSTON SQUARE, Feb. 4, 1864.

"At Khi-boe, I found that our chapel was nearly finished, and that we could meet there for public worship. I had been hearing from our agents that the numbers of those who had been keeping the Sabbath had greatly increased since my former visit, but I was not so sanguine as some of them seemed to be. You may judge of my feelings when on the Sabbath I found myself surrounded by a congregation of more than 150 souls. These were all seated, and joined with us in worship, and are quite exclusive of a crowd of listeners who thronged doors, windows, and every available hearing-place. I cannot tell what the result of this may be; I know God has his own ones among them, and I fear some are driven to come and join us with no higher motive than the hope that we may be able in some way, to protect them from the unjust, cruel, and oppressive exactions of their magistrates. I do trust that God may grant them the grace of his Spirit to lead them to the sure and only refuge. Our chapel is too small for the numbers of those who even now keep the Sabbath. But we must wait ere we think of making any modifications. I need not ask you to lay this matter before God's praying people.

"On my return from Khi-boe I went to Bay-pay. I had for some time been much encouraged by an increase to the numbers of our inquirers there. Among these inquirers were four persons from a village five miles distant from Bay-pay in a south-west direction. It is now nearly six months since these persons became interested in the Gospel, and they have for that time maintained a consistent profession. In their native village, called *Liong-Bun-soo*, they were most zealous in preaching the Gospel to their neighbours. The result was, that about six weeks ago, the original four were one Sabbath accompanied by other fifteen persons of the village, and on the following Sabbath by twenty-nine persons, all males. I was absent from Amoy when these facts took place, but one of the preachers immediately communicated with me, telling me that the whole village, with the exception of one or two persons, had renounced idolatry, and were keeping the Sabbath, that many had broken their idols or burned them, and that some had destroyed their ancestral tablets. You may imagine what were all our feelings when we heard this news. I set out last week for Bay-pay, with no immediate purpose of visiting the village, as I desired much that the native agents (two of whom I had sent) should be as zealous as possible in instructing them. But after preaching in the morning at Bay-pay, the brethren there pressed on me to set out for the village. I did so, and got there just as they were about to commence their afternoon service. Before I entered the village I saw something I have never seen since I left my own dear Scotland. There was a solemn stillness all around, and while at every village I passed on my way all, young and old, were busy reaping, no one was in the field here, not even an ox or a buffalo. On entering the village I found

the oxen all tethered in a row, eating straw, and thus kept that all might get to worship. I cannot describe to you the reception I got. Poor people, they rushed about me, and with the most lively demonstrations of joy, welcomed me. I was to them the representative of One whom, I trust, many among them have learned to prize. I was so struck and overcome with such a sight, that my feelings I cannot express. We met in the open air, and I preached to them from the first part of the 3rd chapter of John. It was with the utmost difficulty they would allow me to leave them. Young and old planted themselves in the village gates and opposed my going; and it was only when I told them that there were others of their countrymen who had claims upon us, that they were willing to let me go. I have told you the plain facts of this most unprecedented case, that you may know what are our joys and our sorrows. I cannot tell what the result will be; that is known only to God. But one thing is plain, and that is our duty. We must watch over them and instruct them.

"We live thus, my dear Mr. Mathieson, in the midst of very solemn and stirring times. God is alighting on this mission in a most wonderful way, and I do trust that the Church will be aroused to a sense of her responsibilities.

"I cannot now write more than simply ask from all a continued interest in your prayers.

"W. S. SWANSON.

"AMOX, Nov. 6, 1863."

Australia.

NEW SOUTH WALES.—The operations of the Church of England in this colony are gradually extending, and are becoming more adapted to the wants of the population. Several clergymen have arrived since the Bishop of the diocese went home, and there is no difficulty in opening spheres of usefulness for them. Churches, school-houses, and parsonages are being erected on every hand, auxiliaries to the Church Society are increasing in numbers; the revenue of the Church is in a flourishing condition, and everything connected therewith augurs well for the future.

Vigorous efforts are being made to erect a Congregational College; and although nothing has been definitively decided upon, the matter may be regarded as *un fait accompli*. A large amount has been raised, and as soon as a certain sum—now very nearly reached—is collected, the work will be commenced.

The Wesleyans of the colony are as active as ever. They have recently opened a new chapel at Newcastle, a large and substantial building for the purposes of a model day and Sunday school at Surrey Hills (Sydney), and they are about to commence the erection of a chapel on the north shore.

The Rev. F. Hibberd (from Mr. Spurgeon's College) is preaching in the Masonic Hall with considerable success and cheering prospects. A tea

and public meeting to welcome Mr. Hibberd took place in the Masonic Hall, and was largely attended. It was, in fact, the most successful gathering of the kind that has taken place here for a considerable time past.

QUEENSLAND.—Consolidation and extension, rather than controversy, at present characterise the operation of the various churches of this colony. During the present recess of parliament political questions slumber, or have only a subterranean fermentation; but the churches during the month have been more than usually alert. Chapel anniversaries and openings in town and country, tours of visitations, and synodical gatherings, indicate considerable vitality in the various religious bodies. It would be indeed a shame were it otherwise, for amidst the stir of new enterprises, the continued influx of population from Great Britain, and the consequent opening of new ports and districts far within the tropic of Capricorn, very considerable activity is demanded from those who care to follow the van of colonisation with the ordinances of religion. Without them, men from whom we should least expect it, degenerate religiously in an astonishingly short time. Evils against which their whole soul would have risen in England, seem here, amidst the monotony of bush life, strangely to change their aspect. Losing the stimulus of public ordinances, secret devotion declines, and then the Sunday ride, the game of cards, the deep potation, seem innocent, or even venial indulgences. An occasional visit from a Christian minister helps many a good man in his struggle with his own heart. An institution is just appearing which promises to be a social benefit. It is a Servants' Home, under the management of a Ladies' Committee, representing all persuasions. Female servants are generally well remunerated here, but often exposed to danger when out of a place. The morals of our streets tell us that, and so too does the too frequent spectacle of the young wife and mother forsaken by her natural protector, who probably goes elsewhere to reiterate his crime.

BRISBANE, December 19, 1863.

Sandwich Islands.

THE King Kamehameha IV. is dead, and has been succeeded by his brother. The following reference to this event occurs in a letter of the Bishop of Honolulu, in which he gives an interesting view of the king's character and warm attachment to the worship of the Church of England:—

"His Majesty had been for some time in a weak state of health, but no danger was apprehended till an hour before his decease. For several days he had suffered from diarrhoea, and was greatly reduced. When his state was pronounced by his medical attendants to be critical, I was summoned by the Queen, but arrived a few minutes too late. His old and faithful Prime Minister, Mr. Wyllie, was,

however, present, and in my absence read the commendatory prayer. His Majesty expired in the arms of his loving consort at nine a.m. When I entered the room she was fondly endeavouring to restore animation by breathing into his mouth her own warm breath. It was indeed a touching sight. When she saw all her efforts were of no avail, she begged me to pray. Most of the members of the Royal family were present, and we all knelt down and implored our Heavenly Father to grant us resignation to his will, and strength to endure with meekness the sudden and unexpected chastisement.

* * * * *

"Kamehameha V. is brother to the late king. He is thirty-three years of age, a man of strong will, well educated, a thorough gentleman, and has had considerable experience in the details of government, for he has served the office of Minister of the Interior for some years. He is likely to be a popular sovereign. He speaks and writes English with accuracy. From my conversations with him, I am able to assert that we shall continue to enjoy the same sympathy and support we have hitherto received from the head of the nation. His Majesty has given me a commission to act as his chaplain, and has afforded further proofs of his confidence and regard for the Church. Among these I may name his nominating me a member of his Privy Council."

Africa.

EASTERN AFRICA.—Captain Speke writes to a contemporary, urging the establishment of a mission among the tribes he has visited. The following is the principal portion of his letter:—

"I heartily trust that a mission will be set on foot, without delay, to the regions of Eastern Africa which I have recently visited. There seems to me no reason for not uniting in this with the Scandinavians, as suggested in your 'Chronicle,' especially as Dr. Krapf's representations have induced them to meditate attempting something among the Gallas. For my own part, I should wish for no better plan than that of a 'United Church Mission,' for opening those extremely fertile and beautiful territories at the head of the Nile to Christianity, and so to commerce and civilisation. The three kingdoms, Kanague, Uganda, and Unyoro, are, in my opinion, the key to Africa, and the centre from which the light ought to radiate. A mission thither, if properly managed, in combination with Government officers having authority to maintain the rights of the kings of those countries against the violence and fiendish oppression of the White Nile traders, would prove of the greatest benefit both to ourselves and the Africans. The great fault which has hitherto existed and dispirited Missionary enterprise, is that of selecting places where no strong native Governments exist, and where the land is poor in consequence of its being subject to periodical droughts and famines. In the three countries I have mentioned, neither of these two evils at present

exist; but if they are not attended to at once, there is no knowing what will happen as the White Nile traders push further south. In short, I am inclined to believe that the traders themselves will bring down those semi-Christian Governments and ride over those splendid lands, as the Moors of old made their way into Spain: hitherto the traders have confined themselves to the poor lands without the fertile zone, but now they are entering into this, and the result will be conquest—accompanied of course by the firm establishment of that more stubborn foe to Christianity than Judaism itself—Mohammedanism. I would strongly advise the Zambézi Mission, and also the Zanzibar Mission, to be moved up to the Equator.

"Of the Galla country I know nothing; but before Dr. Krapf leads any missionaries there, I would like him to show that the country he intends to work upon is adequate to supporting his mission. Too much importance cannot be attached to this point, as failures bring such a strong cry against enterprise; one more wrong step might break down public faith, and the whole fabric would be ruined.

"You are aware that I maintain that the slave-trade will never be put down by vessel-hunting at sea alone. We are fruitlessly spending millions in that way at present, without any good effect, and we shall continue to do so until the Government is enabled to see, through public opinion, that the cheaper and surer way of gaining their point is to assist in the development of the Interior African."

"J. H. SPEKE."

Captain Speke has already offered 100*l.* towards giving any missionary a start who would go to instruct the people of the Wahuma kingdoms. The route is by way of Luakim on the Red Sea to Benher on the Nile, and thence up the Nile.

OLD CALABAR.—The United Presbyterian Missionaries relate a series of conflicts between the new king, Eyo, and his subjects, arising from an Egbo outrage by one of his sons. The king left Creek Town for a time, until the dispute was compromised:—

"A circumstance which deserves to be noticed is, that King Eyo made an appeal to what may be called public opinion in Calabar. He got prepared, and circulated a letter among the white traders in the river at Duke Town, vindicating his procedure. A copy of this singular document is lying before us; and a single extract will show our readers the horrid nature of these Egbo customs. 'The Auyango Egbo is very old and very strong Egbo with us. No one who no buy that Egbo can stand when that Egbo-man go into house. Not very long time pass since one of our freeman, namely, Abasi Antika Egbo, Egbo Jack's brother, a freeman for both Duke Town and Creek Town, was wounded by that Egbo according to the law. And again, when I joined with King Eyo III. and my brothers, to call Dr. Eyo's mother's countrymen

to make *ifpo* for old King Eyo II., and the people come with their country flag, then one of their head men was wounded by that Egbo in Dr. Eyo's yard. Who been cut him? It be one of the blood men; but no one found fault with him for that, for all men know that be Egbo law and fashion for that Egbo. Slaves fit to buy that Egbo, and plenty of them buy; and all men know that Egbo law. My son do nothing more than the slaves themselves do.' At last it was agreed that a public meeting of the parties should be held. This took place on the 27th of October. Fifty canoes, adorned with flags, containing the two kings and all their retainers fully armed, came from Duke Town, and the people came in from the plantations, also completely armed. The discussion lasted six hours. All the parties were heard; when King Archibong decided that it was contrary to Egbo law for the young man to assail persons in a private apartment; and that, as an injury had been done, King Eyo should have begged the forgiveness of the people for his son. As the verdict was thus given in their favour, the people demanded that the young man should be stripped of the property which he had received from the late King Eyo; but Archibong requested them, on account of his youth, to overlook his offence, and promised himself to grant them a recompense; and to this they assented. In regard to the other things, he said that these customs prevailed at Duke Town, too, only that it was usual there, on the evening before, to give notice that the Egbo-runners would be out next day; and thus the people had the opportunity of escaping them. But the people have taken the remedy into their own hands by establishing the market outside the town. The quarrel, which at times looked so threatening, was settled without bloodshed; and what our brethren observed as remarkable is, that the occasion of the commotion—the preaching on the farms—was never mentioned. The work is going on quietly, and the probability is that nothing more will be said about it. King Eyo returned with Archibong to Duke Town, and did not come back to his own house till the 12th of November. He will find, as others have done, that the word of God is a thing too strong for him. There is no doubt that this series of disturbances had their origin in the fear which the bigoted civil authorities have of the growing power of the common people, and of the influence which the Gospel is seen by them to exert in shedding light upon the claims which all men have to liberty. And hence the Rev. Mr. Robb says, on the 20th of November:—'The result has been, on the whole, favourable to our cause; and, so far from our attempts to evangelise among the farm-people or "plantation slaves" being stopped, a little school is now in operation, taught by one of themselves.'

MADAGASCAR.—Mr. Ellis, in writing from Antinavarino, thus speaks of the native teachers:—

"Though we are often surprised and delighted with the simple Scriptural course which the native

preachers pursue, we are as often surprised and grieved at the want of clear perception of what to us is equally plain, and the want of principle or moral courage to carry it out if perceived. In many difficult cases arising out of old habits of social life, concubinage, change of wives, and questions in which those above them are concerned, it seems impossible for them to act consistently if left to themselves. The despotism under which they have lived has been so absolute, the favour and approval of the great in every movement are considered so necessary and beneficial, and their disapproval is deemed so calamitous, that, if left to native pastors, our churches would, we fear, soon come to be conducted on worldly principles. We are sometimes startled to see men who would have drunk the poison or knelt before the spear rather than promise not to read the Scriptures or pray, hesitate whether it is right to pray at any other time than the regularly observed seasons, without first obtaining the approval of the Government."

United States.

Cheering intelligence reaches me from various parts of the Union, respecting revivals among churches, many of which have been cold and half dead, to all human appearance. In the State of Maine a revival of great depth has manifested itself in the churches of York county. Although now for the first time attracting the notice of the public prints, this work has been quietly and regularly gaining ground for about a year. It is interesting to note that it is believed to have originated in a small prayer-meeting of women, from which it spread, and led, we are told, to the conversion of an entire neighbourhood, in which but two or three persons were unmoved. From western New York and Connecticut there are statements of local revivals. A very interesting revival is also noticed as advancing in Phillip's Academy, at Andover, Massachusetts. This institution is regarded as, perhaps, the most excellent school preparatory for college in the country; and all will hail with joy the hopeful conversion of a large proportion of the youth here in the course of education.

A truly Christian merchant of this city, Thomas R. Agnew, Esq., signalled the first day of the new year by the gift of a handsome church edifice, unencumbered by any indebtedness, to a Presbyterian church lately established in one of the upper wards.

The statistics of the Congregational Churches in this country for the past year furnish some remarkable facts. This denomination, until recently almost exclusively confined to the New England States, has of late years spread very greatly in the western parts of the Union. Hence the large increase in its membership, which exceeds a quarter of a million communicants. Of this number it is found that almost precisely two-thirds are females. It speaks well for the encouragement given to Sunday Schools, that the number of children in these exceeds that of

the communicants in the churches. On the other hand, we find that the pastoral relation in this, as in most of the other evangelical churches in our midst, has become less permanent, and in many cases a "stated supply," or a series of preachers employed for a few consecutive Sabbaths only, is preferred. Of 2,119 churches, from which statements have been received, only 830 have pastors; nearly as many (768) have "stated supplies," while almost 500 are reported vacant! These facts exhibit a striking change from the pastorates of the last, and the commencement of the present, century.

Within the past few years the emigration from Sweden and Norway has received a great stimulus; and, as its fruits, we have a number of Lutheran churches, in which the Gospel is preached in the language of each of these countries. Thus two new churches of foreign origin have arisen, differing from each other only in language. Each has its synod, its theological seminary, and one or more religious periodicals. In the aggregate there are more than fifty pastors, thrice that number of churches, and nearly thirty thousand communicants, confined almost exclusively to the extreme north-western States.

The large fairs which have been held within the last few months in several of our western cities have proved so successful that they have led to the holding of similar fairs, also, for the Sanitary Commission, in many other places. A warm discussion has arisen in this city, provoked by the determination of the managers of the fair to be held here in the month of March, to permit raffles and lotteries in the case of the most costly articles. It is urged by the advocates of this course that many of the articles presented are of so expensive a character that they cannot be otherwise disposed of. And not a few are found who attempt to justify the resort to raffles, by alleging the benevolent nature of the object, and the importance of turning everything to an account for the benefit of the sick and wounded soldiers. On the other hand, a number of our clergymen have boldly come out and denounced a practice which, if countenanced, will tend to give still greater dimensions to the evil of gambling, which is always prevalent in the camp, and which abounds most in time of war. I do not know whether their remonstrances will avail. The State laws are full of provisions against lotteries; but the unreflecting masses, under the guidance of many of the secular papers, believe that the present emergency justifies their violation.

NEW YORK, February, 1864.

South America.

CHILL.—An event, probably of greatest importance for the future religious history of this nation has just occurred, in the form of an unprecedented calamity, by which an immense number of souls have been hurried into eternity. No less than two thousand persons, females for the greater part,

were in less than an hour burned alive. The whole event defies any attempt at description. It occurred in the most favourite and fashionable church in Santiago, on the evening of the holiday in honour of Mary's immaculate conception; the church was splendidly illuminated, as well as crowded with people, when, through an explosion of camphine, a fire commenced in the half-moon at the foot of the image of the Virgin, and in a few minutes the edifice was one furnace of flame. Escape for the majority was out of the question: their very exertions to escape rendered doing so impossible; every one seems to have caught hold on her neighbour. As there are no seats, but the worshippers sit or kneel on the floor, those in the centre rushed on those near the door before they could rise, then fell over them, and others in turn over them, until about each door they were stacked up to a height of six feet, struggling, suffocating, screaming for help, and seizing each on each, so that persons at the doors from the outside say they were unable, with only now and then an exception, to extricate any.

The city was thrown into consternation; and the country has been horror-stricken as the intelligence has been scattered by telegraph, mail, and steamer. So sudden, so awful an event never was recorded here before.

And now, while we weep with those that weep, and remember that we survive and are exempted from this or like disasters only through God's good mercy, not through our deserving, it is still proper to notice the facts in the case so as to trace its meaning, as well as to calculate its future bearing and influence.

Here then was a feast in honour of a creature, worship paid to her image, prayer and homage rendered her as though she possessed the attributes of the omniscient God; it was the culmination of the festival, preparation having been made for thirty days in acts of public worship; the church was that in which the whole chapter of priests devote themselves specially to this worship of Mary; and there, in the pedestal of her very image, in the symbol of the half-moon, adopted for her while it was the symbol of Diana, queen of heaven, as Mary, too, is often called, the fire broke out which consumed, as in a vast funeral pile, the deluded worshippers with the object of their mistaken devotions. I would be careful about interpreting the providences of God, but, seeing what the worshipping assembly had gathered to do, and what took place in that church on that occasion, and in connection with that image, one cannot without an effort resist the thought that God did mean to manifest His disapproval, and put His very finger on the offence.

The result has been a violent reaction against the priests. How far it will go, or what results it may in the end produce, it would not be easy now to predict; but certainly it seems to have given their power a shock such as it has never before sustained.

The press is out upon them in the strongest terms, not only charging them with imprudence, but with encouraging the people to idolatry. Again and again native pens, within the last week, have uttered this charge without the least attempt to soften the language; in fact, if anything, the language has been too bitter, the national result of provocation and sorrow. The people demand that the "accursed temple shall never be rebuilt again as a church;" and the Government, under the necessity of yielding to their demands, has given orders that its walls and foundations be razed, which work is already commenced.

It has now come out that these priests actually had a letter-box in which their deluded devotees were encouraged to drop letters addressed to the Virgin Mary, asking for such things as they desired. These joined a society called the "Predilect Daughters of Mary," paying a certain sum, and then were allowed to make their requests thus known to her. If the thing asked for by the applicant was a matter of importance, answer was returned to her as from the Virgin herself, that she must do certain things, and then she might hope for her wish in time to be complied with; but if it were a mere trifling matter

that was asked for, as a load of wood, or a little money, means were devised to have the want supplied through some unknown channel, so that the applicant would believe her petition had been heard by Mary and granted, and circulate the news of her success that others might apply.

This infamous imposition was alleged to be practised some months ago, but really it seemed too gross to be believed; now, however, it is declared to be a fact. The letter-box is said in the papers to be in the hands of the Governor, and copies of the letters found in it have been printed. It is urged that a judicial investigation of the whole affair should be had; in fact, it is said to be on foot. Though reluctantly, I confess that I believe this lying wonder to be a veritable fact.

Certainly it is to be hoped that the power of men who, in addition to the crime of not teaching their people the religion of Christ, thus sport with the credulity of such as confide in them, will be undermined; and that this distressing exposure of idolatry and craft may lead men and women to read God's holy Word, and turn to his true and pure worship.

VALPARAISO, Dec. 18, 1863.

SUGGESTIONS AND REPLIES.

ON ANOTHER "POINT TOO MUCH LOST SIGHT OF IN MISSIONS."

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—the subject of Christian Missions appears to be exciting unusual attention at the present hour, if we may judge by the lively attention that is paid to it both in the Church and in the world. And whether it be owing to the stinging remarks of satirical journals (which have amused themselves with reckoning up the converts of certain societies at so much a head), or to a painful conviction that much heroic toil has been wasted, and many noble lives apparently thrown away, for want of a little more common sense, certain it is that there is a general desire at present to make our home and foreign missions as practical—that is, as much in accordance with the laws by which God governs our common human life—as they can be made, and to press into the service of the Church agencies which have been hitherto neglected. Thus arose our Female Bible Missions, which one who had studied the subject pronounced "the only missions which combine Christianity and common sense." The same praise might be justly awarded to the Medical Missions, which follow the same healthy plan of ministering to the body and the soul together—the plan of which our Saviour Himself gave us the pattern. Suggestions continue to emanate from various quarters as to how and where we might make our missions more successful than they have hitherto been. An interesting paper in the January number of CHRISTIAN WORK contained many hints which deserve the thoughtful consideration of those

who direct the labours of missionaries, as does also the Bishop of Oxford's recent speech,* in which he so eloquently insisted that the primary duty of Christian England is to the heathen who lie around her own colonies. I firmly believe that the next twenty years will see some important changes in our missionary policy, which will be attended with most beneficial results. I trust that the peculiar power which women possess for missionary work will be universally made use of, and that in future years no missionaries will be sent out to uncivilised countries to save souls without some knowledge of the art of healing bodies. I hope for great results from the combination of these two agencies; and I believe that their worth is now generally acknowledged. But there is one hindrance to the progress of the Gospel of Christ which I have never heard openly discussed in the Church, which I believe is too often overlooked, and which I think is of the deepest importance, and goes a long way to explain much of the failure of our work among the heathen—for we all know that there has been failure as well as success. I venture, then, in all humility, and with the deepest respect for the noble band of workers, living and departed, to ask—Is not our way of preaching Christianity to the heathen generally too aggressive? Do we always take sufficient trouble to understand the people we are trying to convert?

If we are to judge by the speeches at missionary meetings, and the tone of missionary periodicals generally, we should suppose that the right and

* Reprinted in CHRISTIAN WORK for November, 1863.

proper way to preach the religion of Christ is to demonstrate to the heathen, by force of argument or of ridicule, that the religions they and their fathers have believed in are tissues of lies and absurdities. This is to be the first step, before proving to them that we possess the well of truth, and wisdom pure and undefiled.

Now, is this the course which the Apostles followed when they were preaching the Gospel of the kingdom to all nations?

Let us turn to the 17th chapter of Acts, and learn how the great Apostle of the Gentiles spoke to the men of Athens.

He begins by telling them that he perceives that they are very religious in all things. He gives them credit for a sincere desire to know God, for earnest effort to find Him out. He does not upbraid their ignorance and folly—he does not ridicule their gods; but what is the argument that he does employ against the worship of idols? He tells them that they are the children of God, and that therefore they ought not to think that their Heavenly Father is “like to gold, or silver, or stone, graven by art and man’s device.” Is this the way we speak to the heathen? Do we tell them that they are the offspring of God? Do we ground the confutation of idolatry on that simple fact? Do we endeavour to build on the same truth the whole doctrinal fabric of the new religion we wish them to receive?

It is an old saying, that argument never did convince. This proverb is a sort of popular acknowledgment that the Spirit of God only can convince the heart of truth. There are indeed cases where the consent of the intellect has been followed by the conversion of the soul. But, even supposing that in these rare cases it was argument that did first convince, could it have been that kind of argument which seeks to establish certain propositions simply by subverting and destroying certain others? We fancy that we must pull down before we can build up; that a process of destruction and demolition must prepare the way for the entrance of the truth. I believe it to be one of the greatest, saddest, of our mistakes. For what is falsehood but the absence of truth? When truth is present, falsehood falls of itself. If we had spent in presenting truth to the heathen half the energy which we have spent in attacking falsehood, if we had simply held up Christ’s cross in the majesty of its redeeming love, I believe we should better have furthered his cause. But how much vigour and breath have we wasted, and do we waste, in controversy—in arguments which are only intended to destroy! We wish to convert the Roman Catholics. We set to work and prove from Scripture that the Pope is Antichrist, that the Church is fallible and human, that transubstantiation is idolatry. What has been the result? That we have become adepts in the hammer-and-tongs controversial style; and that the gulf between Romanists and Protestants has widened into an Atlantic, into which if all the

Christian charity of the present age were thrown, it would be but as a handful of sand. How would it have been if we had said to the Catholics, You are right in your believing in a universal Father, in a holy universal Church, in the everlasting presence of Christ in that Church?—“Whom therefore ye unknowingly worship, Him declare we unto you.”

Would that this sentence of the Apostle were the text of our discourse to the heathen! For they are worshipping the unknown God. The heathen religions are one and all the outgrowth of certain irrepressible questions about the spiritual world which have arisen in the hearts of men under all skies. With all their errors and follies, they are witnesses that man has never quite forgotten his divine parentage, has always felt the need of God. And all religions which have obtained any great hold on the hearts of nations have done so in virtue of that which was true in them, *not* by means of the tricks of lying priests. We cannot dispose of them by calling them ignorant and degrading superstitions. For deep underneath this folly and superstition there is in all the great faiths of heathendom some vital truth which it is at our peril that we overlook. No earnest person can read any account of the religion of the Hindoos, for instance, without perceiving that it contains some of the deepest thoughts concerning the relation of man to God, and expresses man’s deep desire of communion with God. And the glory of the Gospel of Christ is, that it answers the questions which all these ancient religions have been asking so hopelessly for so many ages—that it reconciles in one all the different partial sides of truth which they have asserted. We have not been wanting in this century, in books written by great and good men, to show what vital questions the heathen faiths arose out of, and how all these questions point to the revelation of the Son of God as the only answer that fulfils the yearning of the human heart. Yet I fear these books are too little read by missionaries; they ought to be text-books in all our missionary colleges and training schools.

Would it not then be better, instead of spending much energy in attacking and demolishing the ancient religions, to appeal to what there is of truth in them, as a witness and confirmation of the faith we preach? The light of civilisation and knowledge which Europeans bring with them soon exposes to the heathen the errors of their old creed. But if they receive nothing higher in place of it, it were better they remained as they were. We should do them a greater service by showing them what there was in their old faith which was true, than by leading them to think that it was all false together.

I am yours, &c.,

T.

THE MISSIONARY AND THE MEDICAL MISSIONARY.

TO THE EDITOR OF “CHRISTIAN WORK.”

SIR,—Perhaps you can spare a few lines of your valuable space for a few remarks on this subject.

It is one of vital importance, as my brief experience has taught me. The other day I was much struck with an article in the *Friend*, a monthly paper published in Honolulu, Sandwich Islands. It is headed "Every Missionary to the Heathen should be a Physician," and says:—"This should be the standing rule, and the only exception allowed should be in those instances when the missionary goes to parts of the world where there are educated physicians. We have not formed this opinion hastily." Now, sir, in this opinion I fully concur. Two first bereavements have forced the subject home upon my attention. As I stood gazing over my dying son, unable to understand his disease, able to do almost nothing for him myself, and having no skilled help at hand, what would I not have given to have been within reach of medical aid, or rather to have had sufficient medical knowledge myself? I could but look on and weep—stand by and see him die. Never did I feel the vital importance of medical knowledge as I did that day.

And if so important in my case in Samoa, where I had kind-hearted fellow-labourers to sympathise with me, how much more so must it be in the case of those who in their lonely island homes are without fellow-labourers?

I should like, through the columns of your excellent periodical, to press home this subject upon the attention of the directors of our missionary societies and missionary students and candidates who are looking forward to foreign service.

I believe this all-important subject does not receive half the attention which it demands and so highly deserves from these parties. Would the piecer boy of Blantyre Mills (David Livingstone, M.D.) have accomplished his mighty achievement without medical knowledge? How invaluable it would be to a missionary on Tanna or the martyr isle of Erromanga, who like the good physician would conciliate their affection by curing their diseases, and so open a door, wide and effectual, for the Gospel into their hearts. The importance of this subject cannot be over-estimated. Its importance must be self-evident to every thinking, intelligent man who is tolerably read up in the history of modern Christian missions.

To those who are looking forward to foreign service, I would especially urge home this subject. If they were fully alive to its immense importance, they would soon stir up the directors, and urge them in turn to secure for them the means of acquiring medical knowledge. It will ever be a subject of deep regret to me, that I had only six weeks with Dr. Parker, medical missionary in Glasgow (now returned to Ningpo, China), and that on the eve of my ordination, marriage, and departure. Of course it could but be cramming a mere smattering into us. Some may object and say, "A little knowledge is a dangerous thing," especially of medical knowledge. But a little is better and less dangerous than none at all. I only wish it had been six months, instead of six weeks. Brethren, I would urge

home this subject, and entreat you to be all medical missionaries if you can. I don't mean go the whole red-tape course for a diploma, but make the most of your time and opportunities, and acquire as much as you can, and everything you can get about it. First, for the sake of your people. They will prize you more highly than a mere missionary. You are their only medical aid. There was a medical missionary on Savaii (the Rev. Mr. McDonald), now in New Zealand, and the memory of that man will be cherished and handed down, I believe, to latest generations. It stands to reason that the medical missionary is calculated to do most good. He is the model missionary—the true successor of the Good Physician. There may be, as in Samoa, a vast amount of sickness, disease, and suffering amongst your people, and would it not be a source of unalloyed happiness to be able to alleviate that suffering and cure that disease? Epidemics are frequent here, and at those times from thirty to sixty will come in a day to the dispensary. Never a week day passes without some, and often on Sabbath they come. Then again, for your own and your family's sake. 'Twas when standing by the bedside of my dying little Willie I felt the want so great which I have since assiduously tried to supply by bedside practice and digging into medical works. Make midwifery a first subject of study, I would say, as you may, like myself, discover some day the solemn responsibility which devolves upon you when life and death are involved in the issue. Provide yourselves with medical works you can understand—books intended for non-professionals.

P. GOULD BIRD.

SAFOTULAFAI, SAVAII, SAMOA.

THE GUJARATI TRANSLATION OF THE BIBLE.

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—A kind and laudatory reference to my name having appeared in your pages, which some may suppose to imply that I was the sole translator of the Gujarati New Version of the Bible, I beg, in justice to my co-editors and other brethren, to send you by this mail a copy of the "*Irish Presbyterian Church Missionary Herald*," for February, 1862, containing a letter from me, dated November 6th, 1861, with an introductory paragraph by the editor. Perhaps you may most easily meet the object in view by inserting that paragraph, with as much of my letter as refers to the subject.* The large print edition referred to has now been commenced, under the editorship of the Rev. R. Montgomery and the Rev. J. Wallace.

With much dislike to put myself before the public, but with Christian esteem,

Yours, very truly,
JAMES GLASGOW.

* We have not room for the extracts, but they explain that Mr. Glasgow was only one of several collaborators in the work of translation, of which we gave him erroneously the sole credit.

NEW BOOKS

BEARING ON

CHRISTIAN WORK.

THE QUARTERLIES.

THE most prominent article in the LONDON REVIEW is that on M. Renan's *Vie de Jésus*. It is the most formal and thorough attempt that has yet been made in this country to meet the scepticism of that notorious book, and invites the attention which its masterly and high-pitched arguments repay. The writer awards fair praise to "the poesy, sentiment, and thorough scholarship which have distinguished the previous productions of M. Renan, and placed him in the first rank of living writers." He holds that his book is "undoubtedly the worthiest and greatest work of a puny infidel cast which has been written this century." It exhibits, also, certain tendencies of the time that, when studied, will explain the conception and elaboration of such a work. One of these is the result of the great Catholic revival; another is the growth and pretension of historical, or, as it sometimes styles itself, *high criticism*. In M. Renan the two schools of modern philosophy meet. He is a Positivist; denies altogether the possibility of metaphysics; and declares that a miracle is impossible. He is still more pronounced as a Pantheist. Of Jewish extraction, but trained among the Jesuits, the two great poles of religious sentiment in the Catholic world are to him the magnet round which all religious life centres, and upon which it hangs. Of his ability there is no question. "If he fails, as he has irretrievably failed, in establishing his thesis, it is because his thesis is false and undemonstrable." Though covering upwards of fifty pages the article is not half finished, but an outline is sketched in the present number. The first part is occupied with a clear sketch of the life of our Lord, as it comes out of M. Renan's hands. The second is a refutation of the axiom that underlies all modern infidelity, that every record of a miracle is false. In the succeeding part, Renan's theory of the origin of Christian Monotheism will be discussed; his theory of the origin of the Gospels will be criticised; and the Life itself will be shown to be inconclusive, inconsistent, monstrous, and yielding no explanation of the origin of Christianity. A discussion of modern contemporary infidelity so able and scientific as this promises to be, is a real service to the Christian Church. Having already exposed the erroneous teaching and sentimentalism out of date

in Zschokke's popular books, the LONDON REVIEW flings itself upon another class of popular literature, *Recent Works on Heaven*. They are dissected with a merciless but deserved severity, although the reviewer is perhaps too sweeping in his abuse. An author who compares Enoch's first vision of heaven to the lighting of the gas-lamp in the lobby, does not deserve much quarter. He is great upon death scenes (of which there are above twenty), silky wings, glittering dewdrops, floating water-barrels, the complexional differences of the angels, the rugged rocks of perdition, and the ball-room, with which he appears oddly familiar. It is melancholy that such so-called Christian literature should have even a momentary popularity. There is a sensible and good-tempered article on the Church of England, suggested by the *Manchester Church Congress*.

A paper on the same subject opens the BRITISH QUARTERLY. It is keen, eager, and discriminating, and important as reflecting the opinions of the ablest Nonconformists. The intellectual status of the Evangelical Church party is pointed at as far below what it ought to be; and their influence on the educated mind of the country is seriously diminishing. "As a party they can hardly be said to have a place in the intellectual strife of the age;" "no literature deserving the name can live in it." The small number of the Broad Church clergy is said to be compensated by high intelligence, but their reckless criticism has lost them the place they might have occupied. The admirable judgment and zeal with which the High Church section use the press, are held up as an example to other Churches; as a party they are warmly condemned. The reviewer pronounces Dr. Stanley's scheme for subscription, and Lord Ebury's for revision of the liturgy, as a revival of convocation, alike impracticable; and concludes by pronouncing against Church establishments. An article on *Madagascar* reviews the recent tragic history of that tragic island, and draws particular attention to the crafty and dangerous policy of the French. In a paper upon *University Reform and Education in Italy*, many facts are mentioned curiously illustrating the marvellous growth and progress of that newest and oldest of kingdoms. In four years, the charges for public instruction have increased threefold, and are now proportionately larger than in Prussia or

France. The twenty-one universities are a weakness rather than strength, and it is proposed by the Ministry to close some, and establish in their place schools of engineering and medicine. As it is, a district like the Emilia, no bigger than an English county, is saddled with four universities, at an annual cost of 800,000 francs. The need of education is appalling. The Ministry recently stated that whilst in the Prussian army of 200,000, only six were unable to read and write, it would be rash to assert that six men out of 200,000 in Italy could do either. There is, however, a positive thirst for instruction. When King Ferdinand had left Naples, and before schools could be opened, peripatetic teachers traversed the city, having the alphabet and short lessons elevated on a placard, round which the *lazzaroni* and artisans eagerly gathered; now they are quick as well as eager. In three months, a Bible reader taught twenty-six boys to read, write, sum, and point out on the map all the capitals of Europe. The 42,000 under elementary instruction in the Neapolitan provinces in 1861, became 100,000 in 1862. In Naples itself there are three large schools connected with the Evangelical Italians Society, and the normal schools of the Marchese Cresi and of Countess Steinbrock. Nine evening schools were started at Bologna in one month, and attended by 800 working men. "The shortest way to Rome," is the motto of the adult school. Madame de Lunetz has seven schools; the Waldenses six; and nearly 3000 children are under that kind of missionary training, while the Italian Ladies Society has established schools without the use of the Bible.

Under the title, *What Annexation has done for Italy*, an intelligent writer, "seated in Machiavelli's villa," reviews the same subject in the NATIONAL. The people are full of the policy of their nation. "Every sailor, soldier, labourer, servant, shopman, driver, beggar, cares for it." Education is placed in the forefront of Italian progress. The expenditure under that head has been on the most liberal scale; though the results, as in the case of the Infant Schools, are not always satisfactory; and there is still an important problem to solve—What are the people to read? its literature is not made in a day, and hitherto French novels have been the principal foreign importation. The better literature of Europe has been entirely excluded: the indigenous literature has descended to the lowest degree of inanity and dullness. "Perhaps one of the best services on record, is that attempted at present by Madame Pulszky and others—to translate and adapt good educational and juvenile German and English books." The newspaper press has not yet risen to its proper dignity. Most notable is its humorous side. "A peculiar joke favoured just now is the production of a picture which, when opened, shall convey one subject, and when folded, quite another. A large tableau represents Italy looking on while the Lion of St. Mark overthrows the Emperor of Austria, and the Roman wolf mauls

Pio IX. On folding the paper, there appears only a good lithograph of Garibaldi. Last week there was a sketch of four prize pigs. Judiciously closed, this produces a capital likeness of the Pope." In another, "a priest is showing to the people a Madonna, whose arms other priests in the background are pulling with cords, while Jesus Christ exposes the deception." The spirit of liberty has also given birth to the spirit of enterprise. There are 3065 kilometres of railway open, as compared with 1472 in 1859; and the common roads and telegraphs have received as much attention. Monasticism and mendicancy are on the wane. The law of May, 1855, provides for either "the immediate suppression or the gradual extinction of all monasteries and convents of religious orders which are not occupied either in preaching, education, or the care of the sick;" and this law has been applied to all the new provinces but Sicily. In Tuscany alone the number of monks and nuns has been reduced by 5000. Mendicancy, favoured by the climate and by superstition, is now prohibited, destitute and helpless persons being allowed to wear a badge of license, and ask alms within their own parish. Altogether a new life has come to the country. "Education on the scale of 21,000 elementary schools, 3000 kilometres of railways, and 12,000 of telegraph, a free press, and an army of 300,000 men—this is what they have to show for their three years of independence and their 40,000,000*l.* of money." A different subject is broached in a sharp criticism of *Dr. Smith's Dictionary of the Bible*. It is held that the writers are too many; that Germany, the land of Biblical learning, is excluded; that eight or ten tried and capable men would have done the work better. Most of the writers are unknown in Biblical learning. Though generally they have done respectably, yet their work is pitched in a common key, and the old-fashioned orthodoxy pervades it. Keil in the Old Testament, and Alford in the New, illustrate the position of the contributors. The writer in the Book of Psalms is "a bold, rash, self-sufficient critic." English theologians have yet to learn "that the prophets did not predict definite future events in the distance, and that their predictions sometimes failed of accomplishment." The articles on Archaeology are poor: on Biography, Geography, and Natural History, excellent: on the Apocrypha, carefully drawn up; on textual criticism, good. It is a sectarian book: and "what else could it be, coming from numerous Episcopalian theologians, supposed to have given their assent or consent to the Athanasian and other creeds?" Some articles are said to be overloaded with references; some of the writers indulge in a mystical allegorising tone; even bad English is not uncommon. The great complaint is, that the views are too conservative. An article in the same spirit reviews the progress of German theology during this century. It ignores all progress but in one direction, that of the Tübingen school; and looks for the time "when criticism has done its work and disencumbered religion

of the fictions of theology." The article on *Joubert* is interesting, though it is a misconception to style him "a French Coleridge."

The WESTMINSTER presents an elaborate article on the *Suspicious Writings of Hinduism*, a point to which the mind of India has been directed by the celebrated Māhārāj libel case. Besides its established Hinduism, India is overrun with sects, of which there is one—the Maharajah—that has existed for some hundreds of years; its doctrinal tenets, a fantastic mixture of Pantheism and Mysticism; its worship that of Krishnu, and lascivious; its members numerous and opulent, embracing many merchants and bankers; its ritual Epicurean. The sect was denounced in a native Bombay paper as one of the heresies predicted in the Purānus, and its immorality severely rebuked. One of its Bombay chiefs sued the writer for having printed a libel, and failed in his suit before the appalling disclosures of lewdness that were educed. The question has been stirred,—What relation has this sect, or other Hindu sects, to Hinduism proper? Are they regular and natural offshoots? To ascertain this it is necessary to consult the sacred books: and thus another question is stirred,—Which of these books is inspired, and what are their pretensions to inspiration? Those that strictly claim inspiration are the thousand and twenty-eight hymns of the Rigveda, though "the most orthodox authorities of India have looked upon some of them as spurious." Round this nucleus a mass of other so-called inspired writings has been added by the priests. The *Brāhmanus*, which are a ritual and philosophic commentary on the hymns; and the *Yajur-Lāma*, and *Acharva-veda*, that being bodily taken from the Rigveda, are as much inspired; and the *Upunishave*, containing the authoritative explanations of certain theological mysteries vaguely touched in the original writings. It is maintained that few Hindus of intelligence

will shrink from rejecting the *Acharva-veda*; and that the genuine element in the Rigveda altogether disappears from the Yajur and Lāma vedas. The anonymousness of these writings is the staple argument for their sanctity. It is asserted that the cunning of the Brahmins who constructed the Vedri books, led them to sacrifice their personality in the hope that anonymity would become proof of inspiration. This subject of inspiration is canvassed at any rate in India as keenly as it is at home, with the vast difference, that there the fabric disappears under a critical examination. The writer concludes that "the orthodox schools maintain that the Bible inspires no observance of a superstitious nature, enjoins no law regulating for all eternity social or political life, no dogma except the belief in one God, no duty except that of living in conformity with the nature of that God from whom the human soul has emanated. We may still entertain the hope that the regeneration of Hinduism will proceed from these schools, provided that they possess the energy to resist any compromise with the sectarian worship that has brought Hinduism into contempt and ridicule."

The EDINBURGH pronounces Dr. Smith's Dictionary of the Bible, "a colossal undertaking, which has been executed with extraordinary learning, research, candour, and boldness." These words occur in a paper on the Jewish Histories of Milman and Stanley; in which it is maintained, "that though many of the historical narratives of the Bible do not appear to claim the same degree of divine authority as its declaration of spiritual and theological truth, we trace nevertheless as undoubtedly throughout the Old Testament as the New, marks everywhere of a divine presence and a divine informing mind, which we should vainly seek in the highest works of profane literature." This sufficiently indicates the point of view from which the article is written.



CHRISTIAN WORK

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Religious and Missionary Information.

MAR ELIAS, A NESTORIAN BISHOP.

BY THE REV. DR. PERKINS (OF OROOMIAH).

AUTHOR OF "A RESIDENCE OF EIGHT YEARS IN PERSIA AMONG THE NESTORIAN CHRISTIANS."

There died in the village of Geog Tapa, Oroomiah, Persia, on Sabbath morning, Dec. 6, 1863, a Nestorian bishop, Mar Elias, at the age of about eighty-five years. It is eminently true of him, that he came to his grave in a full age, like as a shock of corn cometh in in his season. Having been intimately acquainted with this good man, for the period of a generation, I was requested by his people to preach his funeral sermon on the following day. While riding to his village for that purpose, a missionary brother said to me, "There has not, probably, since the days of Polycarp, lived an oriental bishop, of a more apostolic character and spirit than Mar Elias,"—a remark to which I can most fully subscribe.

My acquaintance with Mar Elias commenced on my first arrival among his people, just about thirty years ago. Being quartered for a few days in a small upper room, in the city of Oroomiah, provided for the stranger by the Mohammedan governor, there came to me, from his village six miles distant, among the many Nestorians who sought my acquaintance, a fine-looking man, more than fifty years old, whose venerable and saintly appearance then suggested to me the idea of the ancient prophets. There accompanied him four fine little boys, and he requested of me copies of the Gospels for them, in the ancient Syriac, which he had been informed that I had brought with me. There were then no books in the modern Syriac, or spoken language of the Nestorians, which was as yet unwritten. Arranging the boys before me in a row, and placing a copy in the hands of each, the bishop told them to read, which, for a wonder, they did, being, among the "sons of the prophets," a small band of readers whom he watched over in his native village.

I do not suppose that Mar Elias or the little boys had ever before seen a printed book, having only had limited portions of the Scriptures in manuscript, in an obsolete tongue; and their joy and thankfulness for the boon on that occasion were altogether indescribable, evinced in their reverently kissing the books and folding them to their bosoms, as well as by their expressions of gratitude to the giver.

Thus commenced my acquaintance with Mar Elias, who was then, I have every reason to believe, a good Christian man, and his faith has ever since been uniformly and eminently that of the just, shining more and more unto the perfect day, till he has risen like his ancient namesake (Elijah), whom he obviously sought to copy, not bodily indeed, in a chariot of fire, but his sanctified spirit borne on the wings of angels to Abraham's bosom.

I could not speak with any such confidence of the piety of any other Nestorian at the time I reached my missionary field. This aged bishop seems to have been the old Simeon of his period, and of his people, devoutly waiting for the consolation of Israel; and I soon found, on becoming acquainted here, that he had, for a considerable time, been regarded as a marvel of goodness—an almost solitary light in that dark age and this dark land—a light shining, of course, all the more brightly, for the intensity of the death-shade by which it was surrounded.

I have adverted to the circumstance of his bearing the name of Elijah; but the good bishop resembled that ancient prophet more than in name. He had a burning zeal for the cause and the honour of God.

Some two years before my arrival in this country, there came hither a Papal bishop—a native of

Mardin, in Mesopotamia, but who had been educated in all the arts of Jesuitism at Rome. His bearing was most arrogant, and, in the name of the Pope, he attempted to subject the poor Nestorians of this region to the Papal yoke. Among his many other shameless usurpations, he entered the ancient Nestorian Church of Geog Tapa (the same in which I preached the funeral sermon of the recently departed bishop), and hung its plain and venerable walls with taudry Papal pictures, as a signal for declaring it the property of his Holiness at Rome. Mar Elias followed him, and, in holy indignation at such desecration of the church of his fathers, he tore down the pictures and drove out the Jesuit emissary, being obliged, as it was said, to put his then strong arm in requisition for that purpose (as the brazen intruder would yield to no milder agency), thus evincing a jealousy for the cause of God, that reminds us of Elijah of old confronting the prophets of Baal.

Just at the time of my arrival here, there was another oriental Papal bishop on the ground, from the ancient town of Elkoosh, near the Tigris, which is now a kind of eastern Rome. He pretended to be a Nestorian, and, as such, persuaded all the other bishops of this province to assemble and consecrate him patriarch, as a rival to Mar Shimon. But good Mar Elias, being older than his colleagues, wisely kept aloof, and even protested, suspecting the treachery; and the result soon confirmed his suspicions that the emissary from Elkoosh was a Papal wolf in sheep's clothing.

Two years after my arrival in the field, came the onset of the French Jesuits, with M. Borè at their head—himself in the garb and with the self-assumed title of a French colonel, arrayed with sword, epaulettes and spurs,—dashing, swaggering, and blustering hither and thither through the province, attempting to take forcible possession of Nestorian churches, &c. &c. And he, too, found no so formidable an antagonist to the accomplishment of his schemes as this same holy Mar Elias: indeed, it was a common observation among the Nestorians here, during the early years of our mission, that but for this venerable, godly bishop, who stood nearly alone, like the aged oak that unyielding braves the tempests, their people would all have been driven over to Romanism, under such repeated and relentless onsets from the emissaries of Rome.

A very striking trait in the remarkably beautiful Christian character of Mar Elias, was his love for the Holy Scriptures. I do not believe that the man ever lived of whom it could be more justly said, in the language of the Psalmist, "His delight is in the law of the Lord; and in his law doth he meditate day and night." As I have intimated, he possessed but limited portions of the Scriptures—as the Gospels, the Psalms, and the Pentateuch—when I came here; and those, in an ancient, unused, and almost unknown tongue. Yet even then he manifested the same absorbing interest in the portions to which he had access, and the same

ardent affection for them as in subsequent years; and as the other parts of the Bible came to his knowledge, he welcomed them and rejoiced over them as indeed the recovery of what had been to him a lost revelation. I well remember, when one day engaged in translating from the Acts of the Apostles, which Mar Elias had probably never seen before, he called at my study, and, taking up some of the sheets which we had completed, read them in a whisper, most deeply absorbed, and at length, laughing audibly, exclaimed, "Well, this Paul was truly a curiosity." As he advanced in life, and his health became less firm, he spent the larger portion of his time in poring over the Bible, and became very familiar with all parts of it. It was more to him than his meat and his drink. His mind and heart were thus moulded by it. His thoughts and conversation ran most naturally in Scripture channels. He ever had an apt quotation or illustration from that ample storehouse; and perhaps there was never an instance which more strikingly illustrates the hallowing power of God's Word, than in his case, in accordance with the Saviour's prayer, "Sanctify them through thy truth—thy word is truth." Portions of the Bible, in an ancient, unused tongue, accompanied by the Holy Ghost, seem to have been the only means of grace which he enjoyed during the early years of his religious experience. To him it was verily a lamp in a dark place; and the precious fruits it wrought in his heart, and soul, and life, well attest the adaptation and efficacy of this heaven-appointed instrument, as the sword of the Spirit, to transform fallen men back to the image of God.

This Nestorian bishop evinced a deep interest in the education of his people, from the commencement of my acquaintance with him, and even before that period. As I have intimated, he had his little school in his village (the only one then existing among his people) at the time of my arrival, as Elijah and Elisha had their schools of the prophets, in the waning days of Israel, near the banks of the Jordan. When we opened our first school on our mission premises, two months after reaching the field, Mar Elias sent his school to us bodily—fourteen young men and boys—to join ours, not only that they might thus enjoy better advantages than his village would afford, but especially to encourage and strengthen the missionaries in the commencement of their labours for the good of his people. The idea of female education was then unheard of among the Nestorians. When this immense innovation was attempted, three years later, Mar Elias gave to it his strong support, in the face of prejudice and opposition; and the great success that has since attended this important department of our work, has been not a little owing to the fostering influence of this aged bishop. The same is eminently true in regard to the more than half a score of revivals, of surpassing interest and power, that have occurred here in about as many years (a blessing also before unknown here), in promoting which Mar Elias has

engaged with much zeal and evident enjoyment, and overflowing gratitude to God. And I may here remark, once for all, that every department of our work has, from the first, in like manner enjoyed his personal encouragement and his unwearying efforts to promote it to the fullest extent of his power. During the thirty years of our residence among the Nestorians, in the most intimate personal relations and Christian and religious intercourse with this dear old man, I am not aware that there has, in a single instance, been the slightest jar of word or feeling to mar those relations: and the heart of every missionary now on the ground, I am sure, mourns his departure with the profound sorrow of a great personal bereavement.

Mar Elias was a remarkably unselfish, self-sacrificing man. What is the will of the Lord, and for the good of his cause, seemed always to be his guiding star. While he saw spring up around him, in connection with our missionary work, some scores of well-educated preachers of the Gospel, so far from ever betraying the least feeling of jealousy, lest he should be eclipsed or overshadowed by them, he would sit serenely in his own large church and crowded assembly, and listen to the able performances of his youthful "sons of the prophets," preferring himself simply to pronounce the benediction, and at the close, I have often heard him exclaim, with the utmost artlessness and warmth,—"I thank God that he has raised up so many preachers who can preach his word so much better than I can:" and as a rule, he would leave some of them to perform the more responsible services in his own church on the Sabbath, and, staff in hand, trudge off on foot, even when he was physically but ill able to do so, several miles, to some smaller village or hamlet, and perform the less conspicuous work of preaching to little companies there; and he rejoiced to do so, thus setting an example of humility and practical self-denial more precious than gold to the rising ministry.

This godly oriental bishop, as may have been inferred, was a man of almost unequalled lowliness of mind and simplicity of character. Though possessing fine natural powers, and a truly venerable presence, he was ever the ready companion of a little child; and, as a matter of course, was a great favourite with children. Often have I thought of the blessed Saviour saying—"Suffer little children to come unto me, and forbid them not," as I have seen him in the families of our mission, and among his own people, calling the delighted prattlers to his knee and patting their heads, usually with the comment, "These little ones utter praises to the Lord according to the words of David, 'Out of the mouth of babes and sucklings,'" &c. Indeed, he was himself a little child, in the meekness and gentleness of his character, in accordance with the declaration of Christ, "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven." And how strikingly was his soul thus assimilated to the very spirit of the celestial world!

Mar Elias was a very happy winning Christian. He habitually rejoiced in hope. He not only thanked God, as his usual frame of mind, for the great and blessed work which he beheld in progress in the reformation and salvation of his people, but his lively faith embraced the Mohammedans also, and he looked with ardent longing, earnest expectation, and fervent prayer, attended with discreet efforts, for conversions among that class. Nor will the precious seed he has thus sown be lost. His serious yet bland demeanour, and holy life and conversation, as well as his faithful testimony, have left an abiding impression on the minds of not a few. He also took cheerful and hopeful views of the progress of the Gospel throughout the world. Indeed, he seemed to live habitually on the very border of the millennium, if not already in it. And all this, though his was temporally a hard lot. The wonder is how he could be so buoyant. In this dark land of oppression, seeing his poor people crushed and wantonly abused by haughty Mussulmans, like the Israelites under the task-masters of Egypt, and sharing with them, in a most tender sympathy and heartfelt compassion, in all their sufferings and wrongs, it is a marvel that his spirit was not broken long ago. But strong trust in God, and the promises of His word, sustained him. Poor, and often sorely pressed for means to live and support those dependent on him, and not unfrequently seeing young women of his flock, and sometimes young men, caught, like lambs by ravening wolves, by brutal Mohammedans, hurried away from their homes, and compelled to profess the corrupt faith of Islam, and yield to matrimonial alliances which they loathed from their inmost souls, and he as often exerting himself to the utmost to rescue them, it is a great wonder that he lived to the age of more than fourscore years, and maintained an habitually cheerful frame. But he lived up to the injunction, "Casting all your care on God, for he careth for you." On the morning after I first met him, being invited by him to attend his church service at a very early hour (even before the break of day, to avoid annoyance from the Mohammedans), I witnessed an impressive ordeal. A young Nestorian, who had been guilty of some crime, to ward off punishment professed himself a Mohammedan. He soon relented, and secreted himself, and was that morning in the church to recant his desperate act. The venerable bishop held the Gospels over his head while he kneeled, and read several portions, to confirm his re-profession of Christianity.

Only a few months before Mar Elias's death, a case occurred of a kind that is still but too common here. A young Nestorian girl, in a fit of anger for severe chastisement from her mother, fled to the Mohammedan master of her village, threatening to become a Mussulman; and there was every probability that she would be compelled to do so, though she soon regretted the rash step she had taken. The almost frantic mother came to her bishop, and to the members of our mission, with heart-rending appeals for

help, and no efforts were spared to rescue her child, though for some time without any success. One morning, Mar Elias came to the breakfast-table of a family of the mission, his face radiant with hope, saying:—

"That girl will be released."

"Why do you think so, Mar Elias?"

"Because the verse which I have just read in my 'Green Pastures' assured me of it the moment it met my eye."

"And what verse was that?"

"Our Father who art in heaven!"

"But what has that to do with the girl's release, Mar Elias?"

"God is our Father, and like as a father pitieth his children, so He pitieth them that fear Him. He is in heaven, almighty, and can do all things as He pleases," &c.

And for a wonder, and an unspeakable relief, the poor girl was rescued that very day. The good bishop was in ecstasy on hearing the glad tidings, and said, "I must now carry to her my 'Green Pastures,' and read to her the verse which assured me of her deliverance."

Such was the holy simplicity and trust in God cherished by Mar Elias as his general habit, that his people had come to regard him almost as a semi-prophet.

The book I have mentioned, "Green Pastures," is a translation of the English work of that title, consisting of a verse of Scripture, with a beautiful comment, and stanza or two of a hymn, for each day in the year. It was almost the only book which Mar Elias read in the last years of his life (his sight having become dim), except his Bible. He had made it so constant a companion that it was laid upon his breast in his coffin and buried with him. Some of the young preachers lamented the loss, as they had hoped to come into possession, as a sacred memento, of a volume that had so often comforted and edified the good bishop; but most of us would rather say, that the disposal made of a book that had long been so near his breast was well.

I have alluded to those dependent on Mar Elias. According to the old Nestorian canons, as a bishop, he never married, but he was the recognised head of a large household of brothers and nephews and nieces. Some of his younger colleagues, on becoming acquainted with the Scriptures, have transgressed that ancient monastic absurdity, which he also would doubtless have done in like circumstances at an earlier period of life.

The conversation of Mar Elias, ever since I became acquainted with him, has been eminently in heaven,—more so than that of any mortal I have ever known. The Bible, as already stated, was the chief range of his reading and study; and who will say that that range was not well chosen which developed a Christian character of such uncommon beauty and excellence? He manifested little interest in the affairs of this world, further than was necessary

for the proper discharge of duties clearly incumbent on him. In every circle and on every occasion, however much others were engrossed with earthly topics, it was always his study to give the matter in question a religious turn, or, rather, he did this without any study; for his own mind was so richly imbued with the truths of the Bible, and so filled with the concerns of the soul, that his "words fitly spoken" ever came fresh and spontaneously from a glowing heart, without any ostentatious pretension. I recall that a few months before his death, on meeting in company another bishop, who was but little in sympathy with him, his episcopal friend thus accosted him: "Well, Mar Elias, what is the news?"

"Do you inquire in regard to this world or the other?" replied Mar Elias; and continued: "If for this world, you are sufficiently familiar with it; if for the other world, I will try to tell you something."

"Indeed!" sarcastically retorted his colleague.

Like a pilgrim and a stranger here; he journeyed onward, on the outer shore of time, his heart and his treasures laid up in heaven; often doubtless in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. His prospective rest was sweet to him in anticipation; and he dwelt with lively interest on future communion with friends gone before and with patriarchs and prophets and martyrs, and, above all, with the adorable Redeemer.

The coincidence of his name with that of the Tishbite prophet, was to him a matter of grateful contemplation, as already suggested. A few months ago, he was present in a family of our mission, where several persons were engaged in singing hymns. Mar Elias rose and whispered something in the ear of the missionary, who thereupon said:—"The bishop wishes us to sing about good Elijah," which was of course cheerfully done; the hymn being that of "The Hebrew Children;" and the stanza he had in mind as follows, viz:—

"Where, O where is good Elijah?

Where, O where is good Elijah,

Who went up in a chariot of fire?"

Safe now in the promised land," &c.

a hymn which is translated and published in our Sabbath-school hymn-book, in the language of the Nestorians.

I hardly need add, that Mar Elias was eminently a man of prayer; and to his prayers I have no doubt that we are unspeakably indebted for the rapid progress of the Gospel among his people in these latter days: for, as it is said of his ancient namesake, "the effectual fervent prayer of a righteous man availeth much," so was it in his case. We shall miss the support of those prayers, and the cheer of his gentle tones and genial face; but the light of his blessed example, and the fragrance of his precious memory among his people, shall last as a priceless and enduring treasure. It is no small honour to the old Nestorian church, in

its fallen state, to have been blessed with such a bishop, who would have been an ornament and a blessing to any church of any age.

Mar Elias's descent to the tomb was gentle, and his last days were full of peace, as we might have expected. Christ and salvation were his themes. A little before his death, several young Nestorian preachers of the neighbourhood gathered around his couch, and said:—"Mar Elias, have you not another word of counsel to give us before you depart?" He responded in a calm, though feeble, voice:—"Cling to the Bible; you will have trials; but do not fear; only cling to the Bible and to Christ." That was his dying charge. And could any exit have been more impressive and beautiful?

I inherit the staff and the New Testament of the departed pilgrim; the former of which has so often supported his weary steps on his preaching circuits. It was presented to me by his relatives, and now hangs up on my study wall, a perpetual remembrancer of his zeal and his faithfulness. His New Testament lies upon my study table, having been very neatly kept, though so much used. It has in it numerous slips of paper indi-

cating his favourite passages. It was a keepsake, presented to him by our mission where we first completed printing the New Testament in the ancient and modern Syriac, eighteen years ago; and on the fly-leaf it is thus addressed:—

"This book is presented by the American missionaries to the bishop, Mar Elias, as a token and proof of their true and abiding love, with their prayers that the sacred words of this book may be his guide in this life, his consolation in death, and instrumental of the salvation of his soul, through the blood of our Lord Jesus Christ, in the world to come."

Such has this precious volume been to him, and I prize it as a very sacred treasure. May his mantle rest upon me, and upon the whole Nestorian ministry and people!

I cannot, perhaps, better close this sketch of Mar Elias, than by reiterating the remark of my missionary brother, with which I commenced, that there has not, probably, since the days of Polycarp, lived an oriental bishop of a more apostolic character and spirit than Mar Elias.

THE FAMILIES OF OUR CONVICTS.

BY WILLIAM GILBERT.

AUTHOR OF "SHIRLEY HALL ASYLUM."

JUSTLY great as the reputation of our English laws is for tempering justice with mercy it is still questionable whether, as a nation, we do not carry our anger against the evil-doer beyond the bounds of propriety, and, in the case of married prisoners, punish the innocent with the guilty, frequently indirectly visiting on the man's wife and family a punishment scarcely less severe than that inflicted on the culprit himself. And this is the more cruel as the severity of the privations to be endured by the prisoners' wives and families increases as their poverty is the greater, and consequently their power of supporting privation is less. The family of the wealthy prisoner have but to move from the locality they have been residing in, and all trace of their identity may be lost; but this is not the case with a poor man's—they have not the means of quitting their parish, and they must remain and support, as they best may, the obloquy which has been brought upon them by the fault of the husband and father. True, the poor are always kind to those in misfortune, and will assist the women and children to the utmost in their power; but unfortunately their means, and their will to comfort and assist, are rarely in accord. The help offered the unfortunate women cannot be long continued, and they are obliged to make strenuous efforts to support themselves. But how can they accomplish it? Who will employ the family of the thief?

From the received opinion that the children of

the thief must have been contaminated by the father's example, the doors of respectability are shut against them; yet never was a more unjust conclusion. The children of a father convicted of dishonesty are rarely dishonest. This is not simply a statement made at hazard, but on mature reflection and research. There are, near London, two admirable institutions for the reformation of criminal boys, one, the Industrial Schools at Feltham, under the superintendence of the Middlesex bench of Magistrates; the other, the Philanthropic Society's Schools at Red Hill. In these establishments are more than eight hundred boys, under sixteen years of age, all of whom have been convicted of theft, at least twice. The history of each boy's life is kept in a register with a short sketch of his parentage. On careful inquiry it was found that not more than forty-five boys were the children of convicted thieves; nearly six hundred were the sons of drunkards, and of those who were the children of thieves, their parents, in many instances, were found to be drunkards as well. Extraordinary as the statement may appear, it is remarkably easy of explanation.

It is by no means antagonistic to the proverb, "Train up a child in the way he should go, and when he is old he will not depart from it." Instinct is never altogether dead in the thief, unless drowned by intemperance. The thief generally scrupulously conceals his crime from his child, and

the father's punishment acts as a severe warning to his son, and he naturally avoids dishonesty with greater care than even the children of strictly honest parents.

Let us imagine that the wife of a prisoner has made every attempt in her power to support herself after the incarceration of her husband, but has failed. What course is then open to her? She has but one, and that is the parish; and what is the stereotyped treatment she receives when she applies? The guardians offer her the house, not with the remotest hope she will accept it, but simply with the intention that it will oblige her to make another effort to support herself without coming on the parish rates. They know perfectly well that the poor woman will object to being separated from her children, and will make another attempt to support herself, which she generally does, and as generally fails; however it has had the effect of driving her away for the time, and a certain amount of economy has thereby been practised. Nor is this behaviour on the part of the poor law guardians altogether without an excuse. From the action of the law of settlement the wives and families of the poorer convicts generally reside in the poorest parishes, and consequently those least able to maintain or relieve them.

Few are perhaps aware of the number of these poor creatures thrown on the parish rates for support. In July of last year the returns were taken of the number of wives and children of convicts receiving relief from four of the poorer London parishes—St. George's, Southwark; Fulham; St. Mary's, Islington, and St. George's in the East; and they were found to amount in the aggregate to 141 wives and 375 children. It has been calculated from the facts shown by the government statistics, that, in England, every third prisoner is a married man, so that it may fairly be assumed that the number of their wives and families thrown upon the poor's-rate for support is equal to the gross number of prisoners at present under punishment.

But this harshness and want of feeling in regard to the misery of prisoners' families are not solely confined to the general public; it frequently happens, especially among county magistrates, that the administrators of the law are grossly unjust in the view they take of the subject. An example of the kind was brought under the notice of the writer in the summer of last year. He had occasion to remain for a week in a village in South Wales. While there, his attention was attracted to the case of a poor woman with three children in a state of great destitution, so great, in fact, that it was more than probable that a fourth child, an infant, had died a short time before from protracted starvation. Her husband was in prison undergoing a six months' sentence for a very brutal assault, when half-drunk, on a gentleman's gamekeeper. From the parish, a miserably poor one, the woman received but three shillings a week, and on this sum and the contributions from some miners in the neighbourhood,

most of them on half work, she managed to live—if that be the proper application of the word. The subject was afterwards mentioned to two of the county magistrates, with the hope of obtaining, if not a remission of the man's sentence, at least some contributions for the assistance of his family. Unfortunately the application was useless. "It is a very serious question," said one magistrate, "and one overloaded with difficulty. No doubt the poor woman is much to be pitied, and I deplore her condition sincerely, but if the man in prison knew that his wife and children at liberty were comfortably provided for it would perhaps deprive his punishment of one of its most salutary features, and possibly lead to a repetition of his crime." Thus the poor woman and children were positively suffering greater privation at liberty than the husband was while being punished, and their misery was partly looked upon as a beneficial attribute in his case.

Nothing could possibly be more absurd than the Welsh magistrate's remark. That the guilt of the married convict may in the eye of the Almighty be greater than that of the unmarried man is possible, as he brings by his crime misfortune on his wife and children, but his fault generally carries its punishment along with it. From the evidence of all prison chaplains it appears that the anxiety shown by the generality of married convicts as to the condition of their wives and families greatly aggravates the severity of their sentence. Nor is this at all extraordinary. Shut out from the consideration of all external objects beyond what is passing within his prison walls, his mind naturally reverts to his home, and the welfare of his wife and family gradually becomes a subject of great and painful interest to him; and of all applications made to the prison chaplains there are none so frequent or so urgent as those relating to the prisoners' families. Some of the episodes which might be quoted are full of the most painful interest; space, unfortunately, will allow us to describe but one.

A man of hitherto unblemished character had been employed for many years as buyer in a large mercantile city firm. He was married, and at the time of his fall had nine children, most of them very young, the eldest perhaps not sixteen years of age. Through some means, not stated, although without the slightest suspicion of dishonesty or improvidence, he got into difficulties, and endeavoured to extricate himself from them. In pecuniary transactions it is often the case that the more violent the endeavours a man makes to right himself the deeper he gets himself involved, and this man was no exception to the rule. His affairs, at last, became so desperate that, to relieve himself, he took the criminal means of pawning two pieces of silk belonging to his employers, intending, as he stated—and there is no reason for disbelieving him—shortly to replace them. He failed, however, in raising sufficient money to extricate them from the pawnbroker's hands, and the whole affair was detected. His employers did not join in the prose-

cution, commenced justly enough by the pawnbroker, but, on the contrary, gave him, prior to the transaction, an excellent character for integrity; but the case was clear against him, the jury brought in a verdict of guilty, and the prisoner received a sentence of eighteen months' imprisonment. Shortly after the trial his wife, who had been in failing health for some time past, died. In fact, she had been seriously indisposed for many months, and the exigencies of her illness formed no inconsiderable portion of the temptation he succumbed to. It would be difficult indeed to describe the state of mind of the unfortunate man when he heard of his wife's death, to whom he was tenderly attached. But as soon as the first burst of his sorrow was over, an anxiety presented itself to him greater than any he had hitherto experienced—the fate of his children. He not only knew them to be destitute and motherless, without a shilling in the world they could call their own, but at that moment they were residing in one miserable room in which was the corpse of their mother, utterly ignorant of what steps should be taken for her interment. Fortunately, the landlady of the house interfered in their behalf, but the poor man's feelings were still more cruelly hurt by the knowledge afterwards, that his wife's remains had been subjected to that sublime of indignity in the minds of the respectable poor—a pauper parish funeral. The fate of his helpless family now became a source of such cruel anxiety to the prisoner that his health began to fail under it, when, fortunately, his children's case came under the notice of a very charitable lady, and the many evils anticipated by the unhappy father were thereby fortunately avoided. We would ask in this case, as in many others we could quote, whether the state of the married prisoner's anxiety for his family does not of itself increase the severity of his punishment?

Occasionally in prisons this knowledge of the affection of convicts for their families is turned to good moral account by those sufficiently expert in psychology to make use of their power judiciously. This is particularly shown in the case of married female prisoners. These in general are the worst and most intractable characters with whom those employed in that best of good works, the reformation of the depraved, have to deal. A very benevolent lady, taking great interest and having much experience in the reformation of criminal women, the wife of the chaplain of the City prison at Holloway, states, that hardened as married female criminals might be, she never knew them proof against an appeal to their feelings in behalf of their children. After setting at open defiance every other argument to induce them to reform, they invariably break down when the last, which has been kept in reserve, is applied, "Would you not be sorry to see your children follow your example?" "God forbid!" is the invariable answer, which is almost as invariably followed by a flood of tears. And it is generally from this point the work of reformation commences. True, it frequently breaks down again

when they have been released and have come under the influence of gin, but the numerous cases which that amiable lady's experience could bring forward of women returning to a respectable life from exerting in the first place their interest in the welfare of their children, would go far to show, if properly applied, how intense is the interest prisoners take in the welfare of their families, and how severely is their punishment increased by the remembrance of the misery they are undergoing.

But perhaps the saddest and most terrible effect of the married male prisoners' incarceration is the frightful mortality among their children. Deprived of the assistance the father rendered them, for, poor as it might have been, he generally, except in the very worst cases, contributed greatly, if not wholly to their support, it may easily be imagined that his loss must be severely felt by them. There have already been shown the difficulties the poor woman experiences at the hands of the parochial authorities, and how strenuous are her exertions to avoid the workhouse, which is generally at last her home; but in the meantime hunger has been acting most prejudicially on the constitution of her children. It saps the stamina of the elder, and more mercifully perhaps kills the younger. The mortality among the families of the poorer convicts it would be exceedingly difficult to calculate, but when it is compared with that of the general poor it is found far greater than that of those who are the worst off in a worldly point of view. They are obliged of course to reside in the poorest localities of the poorest parishes. Many reside in the neighbourhood of Field Lane and Farringdon Street. Holborn also shelters a great number. It has been shown by Dr. Ross, the medical officer of health of the district, that in the courts and alleys in these neighbourhoods, out of five children born one only will reach five years of age; in the wealthier districts of London one only in five will die in the same period. Few perhaps are aware how terrible is the destruction of infant life in districts where great poverty and squalor are rife in the metropolis. At two extremes of the parish of Kensington are two localities inhabited by the very poorest, each containing about 1200 inhabitants—The Potteries and Jennings's Buildings. In the former the average duration of life is only fifteen years, in the latter thirteen, while in the intermediate districts of Palace Gardens it reaches forty-five.

Another, and in a moral point of view, a most serious result remains to be mentioned—the frequency of the convict's wife, if young, and if the husband be sentenced to a lengthened imprisonment, either marrying another man or forming a disgraceful connection. This is of very frequent occurrence, indeed lamentably so. Among the more ignorant convicts' wives, by some obscure reasoning of their own, they consider that if their husbands cannot contribute to their maintenance they are guilty of no sin in forming another alliance; and although we cannot go deeply into such a revolting subject, it

will be apparent that the profligacy arising from it must be very great.

It must not be imagined that the miseries of the convict's wife and family terminate on the liberation of the man himself; on the contrary, great as was their poverty before, it is frequently aggravated by his presence in the family circle. The punishment he has undergone has by no means absolved his fault in the eyes of the world, and he is unrelentingly pursued wherever he is known, although his crime may have been one of no very heinous description, and the difficulty of obtaining employment for him is incredible. Strange as it may appear, the slighter the crime may have been for which he was punished, the greater is his difficulty in again establishing himself as a respectable man. If he has been incarcerated for some serious offence, he receives from the Government authorities the money he may have earned under the prison regulations while undergoing his punishment, and then, by the assistance of that excellent institution, the Prisoner's Aid Society, he is enabled to leave the locality where he is known for one far distant, where employment is frequently found for him; or, better still, he is enabled to emigrate. If his imprisonment has been but for a short period, he leaves the gaol without funds, and is obliged to remain where he has usually lived, and is easily recognised, and consequently avoided.

We will give two cases in point. A man was found guilty of forgery to a large amount, and was sentenced to a long imprisonment. He behaved exceedingly well while undergoing his punishment, and left Dartmoor a reformed character. He had saved during his incarceration several pounds, which he placed in the hands of the Prisoner's Aid Society. With a little additional subscription he was enabled to emigrate with his wife (they had no family), and by his industry and good conduct he is now not only in independent circumstances, but is much and justly respected in the town in which he is settled. Of course his antecedents are unknown there.

The second is the case of a soldier in a cavalry regiment on duty in London. For the first seven years he bore an irreproachable character, conducting himself in every respect to the satisfaction of his superiors. His private life was also unexceptionable. He was a married man, with a family. His wife was a most respectable young woman, and much attached to her husband. From some alteration in his duties a considerable quantity of regimental wine and spirits was placed in his care. His integrity, which had hitherto proved inflexible, gave way under the present temptation, and he was detected purloining some brandy. He was tried, found guilty, and sentenced to twelve months' imprisonment. Although, upon principle, the officers of the regiment were obliged to prosecute, they still sympathised greatly with him, and supported his wife and family during his imprisonment. The term of his punishment expired

some twelve months since, but up to the present time he has been able to find no employment, although he has left no stone unturned to obtain it. His previous military life had left but few occupations open to him, and in these he was refused. He would make an excellent policeman, but of course his crime prevents his admission into the force. He applied for the appointment of warder at the Colney Hatch Lunatic Asylum, an occupation for which he was remarkably well fitted, as he was a good-humoured, patient, and very powerful man, and an excellent disciplinarian; but, strange to say, the board of magistrates, apparently considering it their duty to punish crime, but not to assist the reformed criminal to become respectable, refused to admit him, although his testimonials, with the exception of his one crime, were of the most honourable description. In consequence of some family connections of his wife's he cannot emigrate, and he is now wandering about London almost an outcast, and his family would either be in the workhouse or perishing from want, were it not for the kind-hearted liberality of some of the officers of his old regiment.

Another case in point may be mentioned, and we will then take leave of this painful subject. A schoolmaster, a married man, with a large family of children, fell into embarrassed circumstances, and, to relieve himself, ordered from a bookseller a large number of books, without the slightest means of paying for them, and immediately sold them for half their cost. There were also some other features in his case which aggravated it greatly, and he was sentenced to three years' imprisonment. During his incarceration his wife, a lady both by birth and education, endeavoured to support herself by keeping a small day school. She would have given lessons as a daily governess if she could have found pupils, but she suffered from a disease in the knee-joint, which prevented her walking, and her young family at home requiring constant superintendence formed also another impediment in the way of her leaving the house. In a short time it was discovered that she was the wife of a swindler, and her pupils left her. Her privations now became so great that two of her children died, evidently from want of sufficient food and clothing, but as they were naturally of a very delicate constitution, their deaths were set down in the Registrar-General's report under the head of scrofula. When the man left his prison he found not only his two children dead, but his wife and the remaining children nearly starved. Some benevolent gentlemen, assisted by the Prisoner's Aid Society, made a subscription for him, and set him up in a small school in a locality where he was unknown. For a short time he succeeded tolerably well, but at last he was recognised by a man who had known him in prison, and his pupils left him. He soon got into arrears with his landlord. The last that was heard of him was that his furniture was sold under an execution for rent, and shortly afterwards a

coroner's inquest was held on one of his younger children, which returned a verdict, "Died from the want of the ordinary necessities of life."

In conclusion, we would earnestly call the attention of the fairer portion of our readers to the condition of these unfortunates. We would not in the slightest degree offer a palliative for crime, but at the same time it is hard indeed that those who are innocent should suffer for the fault of the guilty. The labour of assisting the wives and families of convicts is one especially adapted for women; men may assist them, and with great advantage, and there is no fear of a want of feeling co-operation on their part; but the initiative, to be effective, should be taken by ladies. It would indeed be a work of mercy they would be engaged in, blessing doubly those that give and those that take, as well as an act of justice to those suffering often a severer punishment than even the married culprit himself.

But beyond mere sympathy with the temporal wants of these poor creatures, there is another and a greater necessity for the interference of the religious public—their eternal welfare. Soured as their minds are by the injustice the world exercises towards them, they too frequently remain either indifferent to religion, or adopt, especially among the males, notions closely akin to infidelity. Yet they are exceedingly susceptible to kindness, and what kindness can be greater than that which pours the balm of religion on the wounded and irritable mind? Noble as the good Samaritan work of succouring their temporary misery may be, it is still incomplete of itself. Let those, then, that bear the oil and the wine into the dwellings of these persecuted ones, sow also the seeds of spiritual comfort. Be assured the soil is rich, and with skill and attention will yield an abundant harvest.

FATHER ZELLER.

BY THE REV. W. FLEMING STEVENSON,

(AUTHOR OF "PRAYING AND WORKING," &c.)

"In the very heart of our Christian Europe there dwells a wild and heathenish folk, and small of stature. They are not numerous, but are on the increase. They are small of stature, and the men are beardless; but in determination and audacity they would put many larger and bearded men to shame. They are heathens, without teaching and breeding, without morals and order, without the fear or worship of a Divine Being, without Christ, without God. They are wild, more savage and depraved and neglected than would be conceived by any that have not been among them. They are moved by a ceaseless unrest. They prey upon the spoils of cities. They are found wherever there is riot and murder. Do you ask who they are? They are young people of from twelve to fifteen years, *gamins*, street-Arabs." The man who wrote thus thirty years ago had no very large or believing audience. There were few that took much heed of the ugly social sores of European life. They were allowed to spread and fester with no more than an occasional remark about their danger—a pamphlet flung helplessly out by some good man, a column in the newspaper, or a speech at a public meeting. Of those efforts for social reformation with which we are now familiar, scarcely one had been made. It was a subject little studied, little understood, and attracting little sympathy. And if attention has been secured for it, if it has been elevated to the dignity (perhaps questionable) of a science, if it overflows our tables with its literature, we owe this to the hard fight of some patient, persevering, truehearted and sorely-baffled men, a hard stand-up fight against an almost incredible ignorance and indifference. Among the very earliest of such men

was Father Zeller, the author of this parable about the *gamins*.

A few years before the beginning of this century he was a student at Tübingen. His father was a *Hofrath*, and desired nothing better than the same calling for his son. So at Tübingen he learned law and unlearned much else. For in the quiet Christian life of his home he had grown up with a child's quiet simple faith, and greatly helped by two grandmothers, of singular piety and goodness, and of whom, in his old age, he used often to be heard saying to himself, as if in benediction—

"O grandmother of Böblingen!
O grandmother of Fellbach!"

But at the University, with its whirl of student life, and its by no means Christian or elevated tone, this gentle untried faith was rudely shattered, as first to his great dismay. There seemed to open a new world in which he presently forgot much of that older world of his childhood. Yet he studied diligently, and even found time to help others, teaching certain backward scholars; and finding such pleasure in it as well as fitness, that, to his father's chagrin, but with his consent, he turned away from the law and the prospects of a *Hofrath* to be a tutor and pedagogue. Meanwhile some right friendships at the University had checked him from wandering far into sin; at St. Gallen, where he was schoolmaster for six years, the mother of one of his pupils was so great a blessing to him that he called her afterwards the good angel of his life; and at Zofingen, a poor joiner, who could neither read nor write, was the means of leading him to that deep, personal, manly faith that made

Christ to him all in all, that "indescribable something" after which he had sought since the Tübingen days, and which even his childhood refused to yield him. At Zofingen, also, where he was school-inspector, he had married one of the pupils who came to a class he had opened for teachers. And from Zofingen, when he was forty, he withdrew to Beuggen with his wife and five children.

Pedagogy seems to have run in the Zeller family. He reckoned, not without pride, one schoolmaster at least in his ancestry; a brother rose to considerable celebrity in his profession; and he himself had gifts for his calling that were of the rarest—gifts that were stimulated by an irrepressible enthusiasm. His was one of those single natures that is thrown wholly into what it undertakes, and he gave himself up to teaching with all his heart and might. Right teaching—by which he meant the training and educating of the whole temper and spirit of a man, as well as informing his mind—he considered, not unnaturally, fundamental to the welfare of the State. The want of it he held to be one of the most terrible and fertile of evils: and the want of it was very manifest. In one small parish, he says, I counted from 100 to 120 children without education: and where there were schools, they were not of the right stamp. "There are hundreds of them called Christian, from which the Word of God has been cast out." Parents complain, he says, of the wildness and irreverence of their children. Can it be otherwise when they hear the person of the crucified Saviour caricatured, His word mocked, and prayer called a superstition? He was filled with dismay. The wild, ragged children of the cities were becoming formidable: juvenile crime increased in triumph over punishment. It seemed to him there was no limit to the spread of the evil; that it would become a terrible scourge to the land that suffered it; that it proceeded from one main source, the want of right teaching. And his remedy was characteristic. He did not propose to touch the mass of children already in crime. Efforts there would be almost lost and helpless. At any rate, others might try them: he preferred a deeper and more radical cure. Christian teachers might be trained for the special work of teaching the poor. The Government system, where it was good for the higher schools, did not touch the lowest class. It was the class in which there was most misery, and from which most misery sprung. And if the children, then, could only be educated, one of the greatest supplies of crime and distress, as he conceived, would be cut off. He talked it over with friends in Basel: a society was formed "for the training of teachers for the poor;" it was three years before anything could be done; but at last they invited Zeller to carry out their scheme. They had gone to the Grand Duke of Baden; had told him of the mysterious growth of this outcast "little folk" in Europe; and obtained from him an old castle to carry out their experiment. "What will you do," said a friend to him, "in that mise-

rable Beuggen—that old hospital that has resounded to the cries of 8000 dying men? Do you mean to give up your position and home, and sit there alone in one of those dismal rooms? Besides, the Duke may withdraw his gift at any time; and then you are adrift on the world." It was unquestionably a sacrifice—unintelligible Quixotism to most good men at the time, and which he had therefore to hazard against much excellent advice; and, as he said afterwards, he could never have thought of it but for the grace of God. His mind was made up. He loved his school-work. But if teaching was good for anything, it should be good for this; and he felt it as the worthiest object of a schoolmaster: and so it came that he settled down in Beuggen for, as it turned out, more than forty years.

One important difficulty was got over. "We had," says Zeller, "an abundant capital." It consisted of four verses of Scripture—1 Tim. ii. 4; Mark xvi. 15; Luke xviii. 16; Matt. xviii. 5. There is nothing visionary or fanatic in the man that will account for such a statement—nothing, in fact, but a very clear and profound sense of the personal love and care of God; and that when the principles and urgency of a work are clear to His children, there are difficulties that need not hinder it, but may be safely left over to Himself. That has been the ground taken by many who have dedicated themselves to God's service, and whose success and honour may show that they were not making a presumptuous mistake.

The "Institution for Training Teachers of the Poor" was now fairly started. It was not to be a mere place for instruction; it was to be for education, and therefore to have the features of a family, and that a Christian family. It was to be perfectly voluntary—its support, its management, and its pupils. It was for the poor; and therefore a child would be taken for 6½ Louis d'Or (about £5), a pupil-teacher for 12½ (about £10) yearly. The education was not to be of a scientific character, but such elementary instruction as would be proper to a school for the poor. For the sake of the teachers also as much as the scholars, handicrafts were to be learned. It would be useful to learn them; it would be a lesson in humility; it would prevent those coming whose hearts were not thoroughly in the proposed work. This was the programme put forward when Zeller moved into Beuggen; and by the close of the first year there were thirteen pupil-teachers and forty-seven children. The great house was tenanted by about seventy people; some land had been leased for meadow, orchard, and vegetables. "And so we eat that for which the hands of our teachers and children have laboured: we have three cows and three bee-hives; we have sixteen sheep, and their wool is our clothing; the younger boys spin; there are some that weave; we are our own tailors and carpenters; and our shoes are made, and our bread is baked in the house." Above all, he insists that the only capital has been the abundant promises of

God; that their wants have been all met; and that, as he was in the habit of saying, "we sit like birds in the branches," no more secure of remaining, yet kept by faith.

Zeller was now in a fair way of working out his plan. Beuggen is a quiet spot, the fourth station from Basel on the railway to Waldshut; so quiet a country spot, that unless for picturesqueness no company could have chosen it. There is a gentle hill to the left, with some vines and flower gardens, and a tiny hamlet; and a few hundred yards to the right, on the bank of the Rhine, there is a cluster of imposing buildings, like the decaying castle of an old Rhenish baron. They are not so imposing on a nearer approach: the turrets and peaked roofs lose their effect; the large gateway opens into a court which is both farm-yard and village-square; and there are too many and palpable signs of an "institution" to square with the aristocracy of tradition. There are Roman Catholics in the neighbourhood, and their chapel forms part of the principal building; and even the whole courtyard is not school property, for an opening lies through it to some peasants' houses along the river. The property is confined to the house itself and a few outlying offices. The house is ancient and roomy, and commands a variety of charming views over the windings of the river, and some vineyards, and the spires of various churches rising up from patches of dark-brown roofs, and meadows and orchards, the Jura hills, and the pleasant valleys that lead up into the Black Forest—an old-fashioned country-place with an unusual rest and peace about it. There was a committee in charge, but Zeller was left to do much as he pleased. An aged lady, the widow of a Basel professor, offered herself as the first *Housemother*; and on her death, after little more than a year, the office fell naturally to Zeller's wife. He was therefore just in the position he had sought; he had every facility for his projects: it remained to be seen whether they were as visionary as people said; whether he would have patience to work them out; whether, above all, suitable teachers could be had.

Teachers came in considerable numbers; they averaged steadily from ten to fifteen; and after three years' instruction, they were drafted off. They were the cause of no little perplexity at times. Men would come without the needful gifts, but with warmth of piety; sometimes with gifts, but no piety. It was found that the strict discipline and severe character of the school did not hinder those for whom it was not intended. Mistakes were fallen into at first, and some were allowed to work that turned out unqualified. A strict probation was introduced. Failings and inaptitude that did not appear in the first year, sometimes appeared in the second; and if these proved radical, the men were not accepted. It was teaching of a peculiar sort to which they were sent, and it was necessary there should be picked men. They were mostly of the peasant or artisan class; but they

seem to have been quick learners, and they were unquestionably well taught. They were afterwards very variously placed. A demand for them sprung up. A parish wished to establish a poor school; some Christian men wished to do the same for some knot of evil streets in a large city; an orphanage wanted a master; a children's hospital a superintendent. Twenty years later, Dr. Wichern, at Hamburg, was training men for the same work; but Zeller's aim was more limited. It was not deacons he strove for, but simply teachers. It was through the Christian school alone that he sought to act upon the poor. And to serve both as a training for his teachers and as an illustration of his principle, children were received into the house. They were not criminals; they were only poor. Some of them had had a careful early training; the most were thoroughly ignorant, many of them depraved. The average number of children rose to about seventy; and as they grew up, they were apprenticed out to tradesmen, or sent to service.

It was in these two departments that Zeller's gifts were conspicuous: it was impossible to say whether his hold and influence was greater upon the teachers or children. Early in life he had become an enthusiastic disciple of Pestalozzi. There was a time when he conceived that Pestalozzi-teaching would be the regeneration of the globe. But he was an independent pupil, and though he conceived that Pestalozzi's principles were right, he did not scruple to criticise his errors and extravagance. Pestalozzi himself openly confessed that at Beuggen his system was carried up to a higher level than it had ever reached; that it was the realisation of his dreams: perhaps of something more. For those dreams were of the perfectibility of man by education, overlooking the view of redemption by Christ. In Zeller's humble school he saw his own principles and simplicity, a self-sacrifice as great and aim as benevolent, but allied with spiritual convictions which he did not share, which nevertheless gave the teaching a hold and power, a fruitfulness and thoroughness of result that had never been vouchsafed to him. Of that result Zeller speculates little. He is frank in noticing defects and confessing failures. The determined honesty of his reports is their most prominent feature. But he says little about the children. The experience he had among them always shaped itself into principles which he developed with much skill and an irresistible earnestness of appeal. Education flourishes best in modest places, out of sight. On this he and Pestalozzi were agreed: they dreaded "the sunlight of a great publicity and fame." But success there unquestionably was. For forty years there were never less than seventy children in the house—children that, if they had been neglected, would have sunk into the lowest depths of poverty. They went out year by year into the world, where they, for the greater part of them, lived as honest citizens: were they all alive, they would be over six hundred. They had received an education that was as likely

to be a spiritual as a civil blessing. If they were not all Christians, they could at least attribute their success to Christian principles: though they were orphans, they had the advantage of godly parents. But the school was merely an illustration of what might be done elsewhere, and a part of the training of the teachers. It might have been larger, but he was anxious to have such a school in every parish: to show that it was not an exceptional institution at Beuggen; that there was sufficient liberality anywhere to support the children; that they could be fairly trained though out of the worst material; that if this class of poor were extensively reached by Christian education, the growth of the criminal population would be checked, and even poverty itself thrown back. It was not all Utopian. His hopes of children were often deceived: he even could lay down that of such children only the thankful would ever come to any good; yet the thankful were the majority, and some of the thankless turned out fairly enough. But his great point was the spread of such teachers as he had in view. His ideal was high. They should "have lived among the poor, and themselves been simply bred; redeemed by Christ, they should be willing instruments for the redemption of others; they should be plainly but thoroughly taught all that was essential to know; they should have the gift of teaching, and a childlike biblical faith in Jesus Christ; they should have love to Christ and the children, faithfulness in little things, industry and patience, zeal to perfect themselves in their office, mercy to the poor, and a spirit of hearty intercession for their pupils." Such men were not easily found; but they came. There have been more than two hundred of them. They have been mostly used by Switzerland, as was intended; but they are to be found in European and Asiatic Russia, in America, and scattered

through Germany. They are enthusiastic disciples of their master; officers of the peaceful army that he originated and sent out to fight with pauperism. And having done this work for one-and-forty years, Zeller wrote his last report when eighty-one. Those reports are unlike other literature of their kind. They contain his views upon most social problems of the time—clever, original essays, in which the social advance of half a century is pictured—so many lay sermons on this most national text, the national poor. They present him, in the *Monatsblatt*, more fully with other gifts than the pedagogue of a school might have. He established this paper, and conducted it for two-and-thirty years with no little influence over South German Christian life. It gave him freer room to speak about such Christian subjects as he wished; and he did speak and preach with great freedom and force and the *naïveté* of a Nathaniel. In these occupations his last sickness overtook him in the spring of 1860. He continued to teach even from his bedside, till, after an illness of a few days, he died in a ripe old age, having blessed his children and his pupils and confessed his Saviour. He used to teach in his characteristic way what a life of prayer is, by giving a child an end of a thread, and taking the other into another room: then, pulling it, if it was held tight, the slightest check was felt; if it was slack, not even the hardest. And the children felt that they would miss that prayer-string life of his, and they gathered weeping round the grave, where Auberlen pronounced a funeral oration.

Zeller's work is carried on by his sons: it has taken its place along with other works of Christian philanthropy; it has become a recommendation of any man or woman that they were brought up at Beuggen. He could not wish for higher praise.

MISSIONARY EXPLORING IN THE SOUTH PACIFIC.

BY THE REV. P. GOULD BIRD.

VISIT TO THE FAKAŌ FO OR BOWDITCH ISLAND.

FAKAŌ FO was discovered by the United States Expedition, under Captain Wilkes (whose name has been conspicuous before the world in connection with the "Trent" affair), on the 28th of January, 1840. It is situated in 9° 20' S. lat., and 171° 4' W. long.

It is a lagoon island of coral formation, and its shape is that of a triangle with the apex to the south. From N. to S. it is eight miles long and four miles in width.

The first glimpse I caught of it was like a strip of bush or hedge-row planted on the horizon. First one, then another and another islet sprung up, till I could count twenty-one distinct islets. As we drew near, the scene seemed to change like a dissolving view; then twenty-one islets stood out in bold

relief, now all seemed to merge into six long narrow islands. We draw nearer, and vistas are opened up—through narrow straits which separate the islets, and fresh clusters of islets burst upon our view dim in the distance. We round the north corner, and there fifty-eight islets are spread out before us, studding around and within the bosom of a magnificent lagoon. The scene is novel and enchanting, and we stand and gaze in wrapt admiration.

On the S.W. and N. points the land is of considerable elevation; on the east side the land is more continuous, and on these parts there are extensive groves of cocoa-nut and pandanus trees.

Each islet has its own name. They are mostly tiny, round islets. Only one islet is inhabited, the

other fifty-seven are the plantations where the people gather their food.

Fakaōfo seems to be the name of the inhabited islet only. It is not half-a-mile in circumference; it is the largest islet in the ring. There is no entrance to the lagoon, and it is very shallow. We had the boat nearly smashed crossing the reef on the breast of a breaker.

Arrived off the islet, Mr. Gill and I landed with Mr. Turpie, the chief mate, in the ship's boat.

We found the king and chiefs awaiting our arrival in front of the landing-place. They were nine in number—sat three deep, in three rows. They were squatted on a shady part of the beach, and the whole population gathered around them. Plaited cocoa-nut leaves were spread in front of them for us. I was struck with the fact that the ladies were honoured with such a prominent position.

The first row consisted of the king (Olikā) and the two chiefs next in dignity to him. The second row consisted of the queen and other two ladies, and the third row of other three chiefs. Having made a small present to the king I opened my commission. I made a long speech, unfolding the object of our visit, and the nature of the work in which we were engaged.

I sat down. They held a brief consultation, then the *tulufale*, or speaker, announced that they had agreed to receive Mafalā and embrace the religion of Jehovah.

"But Misi," says the speaker in conclusion, "we can't begin the new Lotu till we get lavalavas" (wrappers tied round the loins). "Won't you give us a lavalava a-piece?"

I expressed my satisfaction and entreated them all to "turn to God from idols—to serve the living and true God. Now I have just one more request to make," I said. "We have brought Sakaio, another teacher, for Nukunono. But if the people of Nukunono won't receive him, we wish to place him here with Mafalā." To this they readily assented.

The remainder of the day was spent in a sight-seeing stroll. I expected to find the islet swarming with rats. It was formerly so. But dogs and cats have been introduced, and I did not see one rat. We sailed about sun-down same evening (23rd January), and next morning were off Nukunono. The surge was breaking so heavily on the reef we durst not venture ashore. Several of the natives came off to barter. I sent a message by them to the king to say we would call on our return from Atafu. We pursued our voyage to Atafu, which we made on the 26th January.

VISIT TO ATAFU, OR DUKE OF YORK'S ISLAND.

The Atafu Castaways got quickly ashore, and we followed in a canoe. We got a thorough drenching in going over the reef; a heavy sea came towering over upon us as we got inside the lagoon. We

found the people in a state of great anxiety; they could not imagine what had become of Mafalā, and the king and people who accompanied him on his mission to Fakaōfo.

Atafu presents the same novel aspect as Fakaōfo. It consists of sixty-three distinct islets enclosing a spacious lagoon three miles long and two and a-half wide. The islets are from eight to ten feet above the level of the sea, and are densely covered with cocoa-nut and pandanus trees. Atafu is situated seventy-five miles N.W. from Fakaōfo. Nukunono lies between them—forty-five miles south of Atafu and thirty miles north of Fakaōfo. Atafu was discovered by Captain Lord Byron in 1765. Only one islet is inhabited. The village is on the inner or lagoon side of the islet.

The day passed quickly. I examined the school, and held service in the afternoon. I was greatly surprised and delighted to hear sixteen little girls and ten boys read the Samoan New Testament, and thirty-four little children learning away at their alphabet. There are eighty adults in the island, and all can read, with exception of a few who are old and blind, and can never learn. 123 were present at the service. During the sermon, all were "eye and ear," and, I may add, "mouth," too.

At the close I expressed our great gratification with what we had seen and heard, and exhorted them all "that, with purpose of heart, they would cleave unto the Lord."

The settlement looked very beautiful from the deck of the ship. It stands on a little curved bay; three white-washed cottages and the chapel in a row on the beach. The native village is to the left, nicely nestled in the bush, forming the background of the picture. The chapel is a credit to the teachers and people. It is nicely seated, with minister's pews and nice pulpit, all made of native rosewood.

We left Atafu by sun-down, bringing Mafalā's wife and furniture. We could not help exclaiming, "What hath God wrought here!"

Only on the 19th November, 1861, the two teachers were landed. The king had sent a request for teachers, to which we gladly acceded.

The contrast between the aspect of the people of Atafu and Fakaōfo struck me most forcibly. It is only by comparing them with what *they were* that we can see the great change which has taken place.

This was apparent to me whenever I stepped ashore, in the external aspect of the people. The overthrow of idolatry has never been more completely or more speedily effected anywhere to my knowledge. Why but sixteen months before, the people were heathen. Polygamy, naked dances, and all manner of heathen abominations were rampant. Now, only one polygamist remained on the island. All heathen practices are given up. Then they knew not the God who made them, and in whose hand is their breath. Now they know and have embraced his worship,—learnt to

read, and delight to hear and obey, and have raised a house of worship. Surely the prophet's words have been answered, at least in part,—“Who hath heard such a thing? Who hath seen such a thing? Shall a nation be born at once?”—in the case of this little coral isle of the Pacific.

VISIT TO NUKUNONO OR DUKE OF CLARENCE ISLAND.

We set sail from Atafu about sun-down, and made for Nukunono, or Duke of Clarence Island.

We arrived here next morning (27th January). This is the largest in the group. It is upwards of seven miles in length and five wide. It is triangular in shape, with the apex to the north. It consists of ninety-three islets, studding a magnificent lagoon. The north-west side is a bare reef.

Nukunono was discovered by Edwards in 1791.

There is a fine entrance to the lagoon here, an advantage which Atafu and Fakaöfo do not possess. When we went ashore we found the king (Oulua), and the Roman Catholic teacher waiting to receive us. We met with a cool reception.

It was apparent we were unwelcome visitors. I gave the king a trifling present, and then in a few sentences explained the object of our visit. The teacher acted as spokesman for the king. He went on with a perfect tirade of abusive epithets,—the first of which was:—“No! we won't have your teacher. Your religion is the religion of the devil!”

We had a rather long disputation, which I wound up with an address to the bystanders on, “Behold the Lamb of God that taketh away the sin of the world,” which was listened to with much attention. We found only one Protestant family on the island, all the rest wore crucifixes, and “immaculate conception” medals.

We failed to induce the king to allow our teacher to settle in Pou's family, and set up our Lotu in the land. He said he left the matter to Takua (the Romish teacher), to decide; so, of course, that settled it sure enough. Where Rome is in the minority—her cry is “Toleration.” Where she is in the ascendant, “No Quarter,” is her watchword. So it was in Nukunono. Pou's family had been daily threatened and persecuted, because he would not renounce Protestantism, which he had embraced during a sojourn on Atafu, where he married, and then returned to his own land. He intreated us to give him a passage to Fakaöfo, and so deliver him and his family from their persecutors. To this Captain Williams at once consented, and instantly Pou commenced to pack up his *chattels*, and in an hour's time all was ready to ship.

Pou informed me that there is no chapel or school in Nukunono. They meet on Sundays in the king's house, for worship. The word of God is neither read nor preached to the people. No attempt is made to teach them to read.

Fakaöfo is only thirty miles from Nukunono. We were nearly a week on the passage.

Day after day, day after day,
We stuck, nor breath nor motion,
As idle as a painted ship
Upon a painted ocean.

On the 2nd of February we were again off Fakaöfo. Mafala brought us mingled intelligence. Dysentery was raging in the land. The people had been true to their promise, and he had opened his commission to the Fakaöfoans. We got our passengers and their goods all ashore, as quickly as possible, and by noon we were flying home on the wings of a fine breeze to Samoa. At 8 A.M., on Wednesday we again cast anchor in Apia harbour.

On our arrival at Apia, we were very happy to learn that the two canoes which went astray had turned up. The one made Savaii, and the other Tutuila. We took compassion upon the occupants, as they kept crying to be taken home, and got up a subscription, and sent them home by a trading vessel.

GENERAL VIEW OF THE STATE OF THE PEOPLE.

I may thus sum up the results of my inquiries:—

The People.—The population of Fakaöfo is 261, Nukunono, 140, and Atafu, 140 odd—say 550 in the group. Fakaöfo at one time numbered 700 of a population, but the priests took off 500 of them to Wallis Island, in a time of scarcity. They appeared to be in a thriving condition. Lots of children running about. The juveniles formed five-eighths of the population. They seemed very healthy. Judging from the longevity of many of both sexes, one would also infer that the climate is healthy.

Diseases.—Dysentery had never been known until we landed the Castaways. Sixty-four died of it in three weeks. The teachers and people thought they were all to be swept off. Another disease was imported some years ago by a vessel from Ellice's group. They call it *Pita*, after the man who brought it. It is a sort of leprosy, a most loathsome and painful disease, which overspreads the whole body. The skin becomes white, and falls off in scales. Elephantiasis is also fearfully prevalent, especially on Nukunono.

Medicines.—The Tokelauans have no native “quacks” or cures like the Samoans, who generally take the case to the native Fomai (doctor) first.

Food.—The cocoa-nut is the staff of life. They gather the (popos) old cocoa-nuts, and suspend them unhusked from the roof of the house, or in some dry place, for three or four months. During this period a process of absorption is going on. Then they take the nuts, husk them, and crack the shell, and the kernel falls out in one piece—every drop of juice is absorbed in the kernel, which is delicious—soft and sweet. We dined with the king at Fakaöfo, and enjoyed the dried cocoa-nut very much. Fish is the other staple article of food. The magnificent and shallow lagoons are immense fish-ponds, furnishing a never-failing supply of fish for the islanders. Cocoa-nuts and fish originally

was their only fare, but pigs, fowls, bananas, paraka (a coarse kind of taro), yams, and sweet potatoes, have just been introduced. I believe chiefly by the teachers. Give the Tokelauan his "popo" and you may keep all those dainties to yourself. They seem to thrive well too. Many of both sexes had corporations like aldermen. The children live upon the young cocoa-nuts, and looked fat and plump. The soil is too poor for the bread-fruit, and, generally speaking, for anything but cocoa-nuts and pandanus trees: only a spot here and there can be got where other things will thrive. The inlets are swarming with white pigeons, which, with their eggs, furnish another article of food.

Cooking.—I have described the process of drying the cocoa-nuts. The fish is cooked in the sun, and eats very nicely. They seem to keep in stock a good supply of cocoa-nuts and fish.

Drink.—The expressed juice of the young cocoa-nut furnishes a very pleasant beverage. In Fakaōfo they have a carefully-kept well of spring water in the centre of the islet. It is an invaluable boon. In Atafu and Nukunono they have no such advantage. The supply is wholly obtained from cuts made in the cocoa-nut trees, two feet or so from the ground. These trees are all dug out on the lee side, towards which all are more or less inclined. But the water is detestable, and not to be compared with that from the well in Fakaōfo.

Clothing.—The men in Fakaōfo were in a state of perfect nudity, save a strip of cloth wrapped like a narrow bandage round the middle. Some wore, in addition to this, a small cloth apron six inches square. A few had the apron only. I saw only one adult minus all clothing. Big boys and girls in their teens, and all children, were running about in a state of perfect nudity. It was quite different, however, with the women. They wore a grass lavalava which covered them round and round from the waist to the knees. It is thick and heavy, and bulges out like crinoline. It looked very decent, especially alongside of the all but naked men. I fear, however, that this dress of the women is only assumed on great occasions, and that at other times their clothing is as scanty as that of the other sex. The grassy "lavalava" is altogether too clumsy for fishing—their favourite employ. Your readers must not suppose the ladies of Fakaōfo are modest, and virtuous above their neighbours. The fact is, the climate is so hot that man's primitive and primeval condition amongst the balmy bowers of Eden suits them best. It is the great difficulty with us in these latitudes to get the natives to assume decent clothing. They have "lavalavas" in Atafu and Fakaōfo for the men, made out of the leaves of the pandanus, which God seems to have given them for clothing. They look very respectable. They also manufacture fine mats out of the leaves of the pandanus. They don't seem to use the fine mats for clothing apparel as they do in Samoa, but rather for bed-clothes.

Houses.—The houses are low and small. Some

of them miserable little hovels, not good enough for pigsties, and in these large families are horded together. One would imagine the house could not contain them, though they were packed as close as herrings in a barrel. Some of the houses were raised on poles or posts, firmly fixed, in British Guiana fashion. I suppose this was to keep the rats out, which formerly abounded in the island. The *palace*, I suppose, is the largest and finest house in the island. It is so low I could not stand erect inside, and we had to enter on all fours. The house is just a roof supported by posts, three feet apart all round. The spaces between the posts are so many doors, or windows, or chimneys, as we may prefer to call them. At night they are closed by "blinds" made of plaited cocoa-nut leaves, and hung in regular venetian blind fashion. The palace looked tidy and comfortable. It was well laid with new mats. Black bottles labelled London porter, &c., were suspended from the roof, showing foreigners had been here. They seem to be kind and hospitable like the Samoans. The king acts as father, and distributes all the food. Those who have the misfortune to fall under his displeasure, are starved for a day or two.

Social Condition.—Polygamy prevails, or, perhaps, bigamy, is more common. The women wore the blighted look which marks the fallen at home. I fear Paul's description of the heathen which he wrote to the Church in Rome, fully applies to Fakaōfo.

Government and Law.—The patriarchal form of government exists. The king is father and high-priest of the family. The heads of families form the government, and from amongst them the king is chosen, always an aged man. Formerly, the kings of Atafu and Nukunono owned allegiance to the king of Fakaōfo. The king seems far from being an absolute monarch. It seemed to me that the speaker was the ruler. They have a parliament house, where they meet to make laws from time to time as occasion requires; not like the Samoans, who meet in the open air.

Religion.—They firmly believe in a future state, both of bliss and misery. They believe in demons, and would sooner be hanged or shot than venture near a spot said to be haunted by them. They say a man is malaia (damned) who is caught by them, —like Noah's raven, is doomed to go to and fro, up and down the universe, finding no rest for the sole of his foot. They believe, also, that the firmament is heaven, and that the stars are the spirits of the departed. They further believe that the moon is the heaven of kings, chiefs, and priests. Though firmly believing in the immortality of the soul, they have no idea of a resurrection of the body.

Tuitokelau, their Idol, is an oblong block of rough stone, such as I have seen in a sculptor's yard, intended for a gravestone. It is eight or ten feet high, and seems deeply sunk in the ground. It was the largest block of stone I saw in or about the island. They believe the *aitu* or spirit resides in

this sacred stone. His name signifies "King of Tokelau."

Temple of the Idol.—The idol stands in the open air, exposed to all wind and weather, and not inside the temple, as one would have imagined. It stands in a sort of grove, with a cleared space in front, and the idol temple behind; or, rather, the site of the idol temple, for some time ago it was burnt to ashes, and no attempt has been made to restore it. The half-consumed posts alone stand to mark its site. The temple seems to have been a Samoan, or beehive shaped house. It would accommodate, I should say, two or three hundred people.

Priests.—The king was the highest priest of his people, presenting all offerings to Tuitokelau. But, apart from it, there was another god, called the disease-making god; and another priest, who received the offerings for it.

Religious Ceremonies and Festivals.—They held an annual festival in Fakaōfo about the middle of the year. All the Tokelauans assembled to do homage to Tuitokelau. Great preparations were made. The festival lasted a moon (*month*), during which time all manual labour was suspended. It was a time of great festivity and mirth. The temple was lit up day and night during the festival, as fire is sacred to the god. Their worship consisted in dancing before the idol, and praying. The men did not dance with the women, but each sex by themselves. They prayed for health and strength, and daily food, and protection from their enemies.

Offerings.—They presented thank-offerings for the mercies of the past year. These consisted chiefly of fine mats, which were wrapped like "lavalavas" round the stony form of Tuitokelau, one on the top of the other, so that at the time of a festival the big stone was busked out to a prodigious size. Tuitokelau was not very corpulent when I was there. Rather barely clad and very neglected the idol looked, tattered and rotten mats dangling down. The impression left in my mind was, that the hand of Divine Providence had written upon it "Mene! Mene!—God hath numbered thy kingdom, and finished it." God grant it may be so!

Honours of different kinds were paid to the god. Fire was sacred to it. With the sun-down, every fire and light was extinguished, except in a very few specified cases of sickness. Different kinds of fish were sacred to the idol, and it would be accounted gross sacrilege either to steal a rotten rag of his mat or to eat one of those fish. They generally attribute death to the individuals having eaten sacred food. In this belief they are confirmed by the priest. A person takes ill; his family go with presents of fine mats and food to the priest of the disease-making god. He promises to intercede with the god to restore him, and goes and anoints the diseased part of the body with oil.

The man dies—his friends are curious to know the cause—off they go with more mats to the priest, to get him to discover the cause. The priest goes to the house, stands beside the corpse, he pretends to summon the spirit of the departed, and commands it before all to confess what he had done. The spirit does not again enter the dead body, but enters the priest's, who now acts as a ventriloquist, and mumbles out, that he had eaten *faisua*, a sacred fish.

Customs.—Men and women wore their hair short. Many of our "Ulavavales" (wild men) in Samoa still have "great heads."

Infanticide and cannibalism were never known in Tokelau.

Tattooing.—This barbarous custom seems universal here. Herodotus tells us "that the man who was not tattooed among the Thracians was not respected." So it is still in Samoa, amongst the Ulavavales. He is not reckoned a man or eligible for marriage till he is tattooed. In Samoa the women are not tattooed, but in Tokelau they seem more tattooed than the men. They are tattooed on the lips—five strokes on each, upper and under, and tapered so as to join by closing the lips. They have also one, two, three, and even four circles of little fishes tattooed round and round under the neck, like beads or necklaces.

Canoes.—Few of them are made out of single logs. They are sewed together with cinnet. The wood is a species of rosewood, which grows on the other two islands. When they go a long journey, they lash two canoes together by spars across, and dispense with outriggers.

Manufactures.—They display great ingenuity in their fishing-nets, pearl shell fish-hooks, and little round boxes they make out of their native rosewood. These they eagerly barter up for foreign goods, cloth, hatchets, fish-hooks, &c., &c. They also brought off to the ship lots of sponge and shells, and red and yellow coral. They are keen traders.

Mythological Traditions.—Fire was brought from the lower regions by Talanga. Mafuike, who gave him the fire, they believe to be an old blind woman who gave it through fear of being killed by him. The Rev. Dr. Turner relates this and the following account of the origin of the race in his able work, "Nineteen Years in Polynesia:"—

"The natives say that men had their origin in a small stone on Fakaōfo. The stone became changed into a man. After a time he thought of making a woman. This he did by collecting a quantity of earth, and forming an earth model in the ground. He made the head, body, arms, and legs, all of earth, then took out a rib from his left side and thrust it inside of the earth model, when suddenly the earth became alive, and up started a woman on her feet. He called her Ivi (*eevee*) bone or rib, he took her to be his wife, and from them sprang the race of men."

SEAMEN IN THE PORT OF LONDON—WHAT IS DONE FOR THEM?

BY A SPECIAL INQUIRER.

THE philanthropic and Christian institutions formed in the metropolis, embrace in their sympathies and succour both British and foreign sailors. Foremost in this comprehensive humanity is the British and Foreign Sailors' Society, founded in 1818, and the Shipwrecked Fishermen's and Mariners' Royal Benevolent Society, which for sixteen years past has been in operation. With regard to the latter its title explains its object. It assists and forwards to their homes all shipwrecked persons; it relieves the widows, orphans, and aged parents of mariners; it provides life-boats, establishes savings banks, and otherwise assists sailors. The number of cases relieved in one year has been 3687 widows, aged persons, and orphans, and 7250 shipwrecked persons, making a total of 10,937. This admirable Society is partially sustained by the interest of the funded property, 17,000*l.*, which is set apart for the providing of small yearly sums to orphans and widows; and partly by subscriptions from all parts of the kingdom. Its entire revenue is about 18,000*l.*

Last summer, when the writer was making a tour round the coast of Kent, he came in contact with one of the travelling agents of this Society. He was a person of great intelligence and zeal, and thoroughly devoted to the cause for which he was seeking help. While he spoke English fluently, we discovered that he was an Italian, and a convert to Protestant Christianity. He had been formerly a Roman Catholic priest in Italy; the reading of the Scriptures revolutionised altogether his creed and his heart, and now, when he comes occasionally into contact with his countrymen in our harbours, he gives them the New Testament, or reasons with them in their own tongue.

The British and Foreign Sailors' Society, which has its auxiliaries in many places, has its headquarters, and central seat of action and influence, at the Sailors' Institute, Mercer Street, Shadwell, London. Its president is the Earl of Carlisle. "The object of the Society is the religious, intellectual, and social elevation of British and foreign seamen," and the means employed for this end include the distribution of the Scriptures and religious tracts, preaching, domiciliary and ship visitation. In addition, there are found at the Sailors' Institute a reading-room, with good library, newspapers, magazines, maps, charts, writing materials, &c.; a coffee-room, where provisions of the best quality are supplied at moderate prices; a nautical school, connected with the Board of Trade, where a sound general education can be obtained by youths intended for the sea at low charges; class-rooms, for

the day and evening instruction of adults in navigation, writing, arithmetic, and mathematics; a bank, where seamen may deposit their earnings with safety, and obtain interest for the same; a lecture-hall, open on the Lord's Day for (three) separate Bethel services, on Tuesday evening for a secular service, on Wednesday evening for a temperance meeting, on Thursday for a Bethel service, on Friday evening for a lecture on some popular topic, and on Saturday night for another temperance meeting.

The Sailors' Institute is architecturally a very noble and beautiful structure, and it is so practically useful, as to be worthy of all admiration. To the tower there is free access permitted, with the use of a powerful telescope; and from this commanding situation there is obtained an extensive prospect of the river, docks, shipping, and suburban districts.

It is very pleasing to find that in the savings banks upwards of 1200*l.* has been received; that the teacher of the Adult Navigation School has had 181 students, of whom fifty-eight successfully passed the examination before the Marine Board; that the usual Sunday and week services, conducted by the Rev. E. Wilkins (the chaplain), and the missionaries, have been attended by more than 5000 seamen; that ship libraries of various sizes, according to the number of the crews, are being placed on board out-going ships; that an agency is established to enroll members and obtain subscriptions for the Shipwrecked Mariners' Society; that a good supply is kept for sale, in English and foreign languages, of the Holy Scriptures, and thus "Frenchman and Swede, Italian and Greek, Spaniard and Norwegian, Russian, Dane, and German, visiting our shores, are becoming possessed of that priceless jewel, more precious far than the peculiar treasures of kings and provinces, and by which many others as well as themselves may be enriched for ever."

It is worthy of notice, that there is in connection with the Sailors' Society an institute for foreign seamen at Rotherhithe, and especially for Swedes and Norwegians. Several masters of foreign vessels asked for and received loan libraries similar to those put on board British ships, but in the native languages of the respective crews. An important mission has also been established at Dieppe, among British seamen.

It is pleasant when one visits the Institute, to see and examine the new hymn-book which has been prepared for mariners, and which they prize so highly. These hymns are sung both on shore and afloat—the latter at the nightly services held by the

missionaries. They are used at all the stations of the Society round the English and Irish coasts, by the branch association at Natal, and at Alexandria, in Egypt, where "a large and important field presents itself." There, indeed, the services held on board the floating chapel, generously given by the late pasha of Egypt, and moored in the harbour, became too small to accommodate the congregation; consequently some adjoining state-rooms were absorbed, thus providing additional room,—the expense cheerfully defrayed by the sailor-worshippers.

Through means like these, coupled with missionary agents who have been seamen themselves, and a special blessing given in answer to prayer, the Spirit of God has wrought so mightily among seamen that an ever-increasing number of them are manly, intelligent, and exemplary Christians. There are cases on record, within the last few years, where a pious captain, and one or two of his officers and crew like-minded, have left London port for far-distant lands; a gracious influence was brought to bear upon the rest of the crew, some utterly reckless, profane, and impure, others comparatively steady, but yet living without God. To such, in special and authentic cases, the ship has become the house of God and the gate of heaven.

But one case there is on record, where a captain and a whole ship's company have gone down together, and yet *not* in despair. The case was that of a West Hartlepool schooner, which, in the autumn of 1862, was lost with all hands. Four weeks before, the captain and some of his crew attended a Bethel meeting at Chatham. "I shall never forget," says the missionary there, "the earnestness with which Captain Loynes poured out his soul in prayer for himself, his family, and the crew generally, that they might be brought to the knowledge of the truth, and be saved. . . . The letter to his wife" (found in a bottle washed on shore in the island of Faroe, Jutland) "will clearly show what religion will do for sailors, and with what confidence he was enabled to anticipate his end." Then follows the letter, written on the brink of eternity. It is dated, "At Sea, Oct. 19, 1862." His "wife" is told that "our ship is just foundering, the pumps both choked, and are almost a wreck." "But, thank God," it is added, "we are all resigned to our Heavenly Father's will. My men are *all* made happy in the Saviour's love." And thus the dauntless captain closes:—

"My dear wife, I have left you in the hands of the Lord, and I know He will provide for you and the dear, dear children—I hope you will all meet me in heaven; may the Lord grant it for Christ's sake. "I remain, your loving husband,

"JOHN LOYNES."*

* Captain Loynes was a frequent visitor at the Sailors' Institute. In May, 1862, he purchased a Bethel flag, and some hymn-books, and till the final tempest burst destructively upon his bark, he conducted daily worship with his crew.

The missionary adds, "I have read this letter to about sixty seamen, and spoke to them of the necessity of being also ready; while doing so, most of them were seen weeping."

For the year ending March 31st, 1863, the income of the British and Foreign Sailors' Society, was 3483*l.* 15*s.* 10*d.*

The Thames Church Mission Society, instituted in 1844, has rendered important spiritual aid both to emigrants sailing from the Thames, and also to mariners. Its agents visit vessels between Greenwich and Gravesend, for the purpose of distributing Bibles, books, and tracts. There is divine service held in emigrant ships, and the crews of merchant vessels are invited to service on board the Thames Church-vessel, the "Swan." Ships visited, 4614; barges, 580; Scriptures sold, 1418; prayer-books, 606; tracts distributed, 11,324; attendants at 195 public services, 6591.

The Church of England has also its "Missions to Seamen," directed by clergy and laity. The offices of these missions are at 11, Buckingham Street, Adelphi. Active operations are carried on as much as possible afloat. To facilitate the enterprise the Society has the use of Government vessels, and according to the latest report published, 12 chaplains and 12 scripture-readers are provided with mission-vessels and boats. The income of this institution is about 6000*l.* per annum.

The Seamen's Christian Friend Society, established in 1846, and having its offices at 2, Bedford Place, Commercial Road East, during last year held 897 services and meetings, on shore and afloat, attended by 17,373 seamen; 100,000 tracts, 4627 magazines, 572 Bibles and books, were distributed, and 7413 visits were paid to ships and lodging-houses. The number of children attending the Society's schools and Band of Hope has been, on an average, 300; income, 1000*l.*

The eminent shipowners, the Messrs. Green of London, have made permanent provision for a limited number of mariners in the Sailors' Home in the East India Road. Nor, in our necessarily rapid enumeration, may we forget specially to notice the Sailors' Home and the Destitute Sailors' Asylum, Well Street, London Docks. The first stone of the Sailors' Home was laid in June, 1830, and it was opened on the 1st of May, 1835, for the reception of 100 men. Among its principal founders was the late Rear-Admiral Sir W. E. Parry. In an address delivered by him in 1853 he said,—"*Both this Home and the Destitute Sailors' Asylum, which have gone on side by side and hand in hand ever since, have had the blessing of God, not only in the incalculable good done within their own walls, but because they led the way to the establishment of similar institutions.*"

Another illustrious name identified with the erection of the Sailors' Home, is that of the late Captain Elliot, R.N. "Connected with a noble family, and entitled by education and station to the advantages of exalted society, he willingly relin-

quished all for his darling object of protecting and providing for the comforts of sailors, took up his abode in a humble lodging surrounded by gin-shops near the Home, and for eighteen years of self-denial and devotion made it the business of his life to superintend this institution."

The noble building at Well Street went on amidst much opposition from those who were interested in the vice and misery of sailors. It has had frequent additions made to it, and now affords accommodation for more than 300 seamen. As many as 8993 were received in a recent year. Here there is every provision made for the sailor's comfort and happiness. He finds board and lodging on reduced terms, the voice of prayer and praise ascends every morning and evening, while in the adjoining Seamen's Church, with its 800 seats for the seamen of the port of London, many attend Divine worship.

Since the opening of this Home it has received upwards of 130,000 seamen, of whom one-fourth have been old or returned boarders. These men have been of *twenty-eight different nations*, besides about 100 "born at sea."

Not only is "Jack" watched over from his landing till, through terrible temptations to sinful indulgence, he reaches the Home, but, when there, his money is taken care of. Thus he becomes "as careful and provident a fellow as any other man." Since the year 1835, on a recent inspection of "Sailors' Private Money Accounts," as many as 139,180 accounts have been opened in the ledger, and the total amount of sailors' money received is 1,010,180*l.* But for the Home, the greater part of this sum would have been squandered. Through its instrumentality a total sum of 399,962*l.* has been remitted home, and 40,000*l.* has been invested in the savings' bank.

The demands for increased accommodation at Well Street have lately become so urgent, that the directors have been compelled to enlarge the Home at a cost of upwards of 10,000*l.* It was at the laying of the foundation stone of the additional building that Lord Palmerston gave utterance to the national admiration for the British sailor, and indicated in impressive language the debt of obligation which is owing to a class to whom so much of our prosperity and wealth is due.

The Destitute Sailors' Asylum, Well Street, affiliated with the Home, has as its president Admiral Sir William Bowles, C.B., assisted by a large and influential body of naval officers as vice-presidents and directors, as also by the devoted labours among sick and diseased seamen of Dr. Burman, and Christian ladies who furnish many articles of clothing. "Their kind offices bear no trifling share in relieving the institution from pecuniary burdens." The sitting magistrates at the Thames Police Court

* Since the first establishment of this Home, nearly thirty other Sailors' Homes have been opened in the United Kingdom, besides many in foreign and colonial ports.

have also given prompt aid to aged and disabled seamen, sending many to their native parishes, a service for which the funds of the Asylum could not have provided. More than 40,000, brought low by sickness, shipwreck, accidents, sin, robbery, and imposture, have found refuge here since 1827; 950 were received in the year 1862. Some remain longer than others, but for as many as possible ships are provided.

Wesleyan zeal and fervour have been for some years brought specially to bear on British sailors, and with marked tokens of blessing and success. The Wesleyan Seamen's Chapel is a conspicuous edifice to all who pass along Commercial Road East. Its excellent minister has courteously furnished us with valuable information as to the progress and useful results of the agencies employed. It may be here remarked that it was a mistaken idea that sailors preferred "floating chapels" to places of worship on shore. What they sought, needed, and welcomed were such edifices as the Wesleyan Seamen's Chapel and the Sailors' Institute, where sailors meeting with sailors—men of the one class and calling—might together sing praises to God, together unite in confession, supplication, and thanksgiving, and together listen to the proclamation of the everlasting Gospel. And thus we find that preaching, in such places, becomes to seamen a mighty power, attracting them to the Cross, and stimulating them to begin or to continue a life of faith and holiness. The missionaries and agents employed amongst sailors are often men whose early training, habits of thought, manner of speech, frankness, and sincerity, all tell of the sea.

Thus in the *Mission Journal*, in which I find three deeply interesting cases. One was that of a sea captain. He has sent for the missionary, and he has sent to him to come to the ship. He tells how yesterday (the Lord's day) "he had felt all his sins come to his mind, and he could scarce refrain from crying out." He had also felt much at the Reading-room service. He returned to his ship, hoping to find peace by reading the Bible, but it was as arrows to his soul. "Harry," he cried to the cabin-boy, who also had been at the chapel during the day, "here's a shilling for you if you'll read the third chapter of John to me." As he closed the Bible, the boy began to weep. "Why do you cry?" "I shall give you back the shilling," said the lad, "if you will let me kneel down and pray for you." And "there," adds the missionary, "they knelt, the captain and the boy, praying for each other, that God would save their souls."

The total income of the Wesleyan Seamen's Mission last year was 634*l.*, besides a sum of nearly 40*l.* subscribed in aid of a Bible-woman's work. At the last annual meeting, in February, 1864, Mr. Horsfall, M.P. for Liverpool, presided, and the president of the conference eloquently pleaded the seaman's cause.

We must reserve a notice of what is being done for the men who wear the naval uniform, and the spiritual provision made for their children. We have to indicate also the special benefits which have followed from the Strangers' Home estab-

lished for Asiatics, Africans, and South Sea Islanders; and last, not least, the special and most successful labours of the London City Mission among sailors and others coming to London from Oriental lands.

MEDICAL MISSIONS.

THE following is from a letter of Dr. Vartan, Medical Missionary at Nazareth:—

"I give you here a brief account of what I have been doing in connection with the Mission Dispensary, and hope to be able to give you regular and satisfactory accounts of my work in Nazareth and in the surrounding villages every now and then. Within the half-year about 1500 patients have been treated in the dispensary, many of whom I have been to see in their houses, both in Nazareth and in the other villages. In this number are included Moslems, Druses, Greeks, Greek Catholics, Latins, and Maronites, as well as Protestants. Most of these receive medical aid and medicines gratis, and those who paid brought their pennies of their own accord. I am sure you will be pleased to hear that many of these have been benefited, though I cannot individually mark them down here. In the future I will endeavour to give you some details in this respect.

Over and above the superstitious ideas of the people here, particularly in the surrounding villages, which often become a sufficient obstacle for rightly using the remedies that the physician prescribes for the good of his patients, their extreme poverty proves a very great difficulty indeed. So, for instance, with regard to the prescribed diet, and also to the regular taking of the remedies. Many cannot observe the rules laid down by the physicians, for want of means. Often, the only articles of food that they may have at hand consist in a little wheat flour and olive-oil, and some of the unwholesome fruit of the season. Meat, fowl, &c., belong to the richer community, and there is a particular prejudice, though merely assumptive, against milk. A well-regulated sick-diet is therefore seldom possible; and this fact must, in many complaints, obstruct the process of healing, however much the people may be accustomed from childhood to coarse food. Others, again, have no means of taking the desired quantity of medicines in a regular way. I saw a poor woman, some days ago, in a village, who was suffering from acute conjunctivitis. I wished to give her a collyrium, which she was to use frequently during the day, and desired her to bring a small coffee-cup or some such thing to put it in; but she seemed to have nothing except a large saucepan and a wooden dish in her miserable hut. She presented these to me one after the other, to put the collyrium in. I asked her to borrow from her neighbours something like a cup. The poor woman, after much

wandering about, brought at last a large dirty iron spoon, in which they generally roast the coffee, saying she could not get anything else. So there remained nothing for me to do than recommend her to wash the eyes with cold water alone, till I should bring something suitable to put the medicine in, which I promised to do, *if I could*, on the next day.

I am happy to inform you that our little hospital is now in a fair way of doing service. It contains four beds, one of which is now occupied by a Moslem shepherd-boy, about twelve years old. He was brought to me five days ago by his widowed mother. He suffered from dropsy over the entire lower half of the body, and was so much swollen that I thought he could not safely return to his native village, about three hours' travelling from Nazareth. After three days of proper attendance and great care, the swelling had very much decreased, and he is now almost quite well again. I nursed and watched him myself, having as yet nobody to assist me in this duty. Whilst thus administering to the body, I dropped some spiritual seed in his young mind, trusting that by God's blessing it will take root. We have been praying together that God might make the medicine efficacious, and afterwards we also praised Him together.

I have a young man of some capacity who assists me as a dispenser. He speaks French and Italian pretty fluently, and also a little English. He is a pretty good scholar in Arabic, but very ignorant in the Word of God, though he has been brought up in a Jesuit college for the priest's office. I wish to teach him medicine as much as I am able, and I trust at the same time he will learn the one thing needful to his immortal soul.

I am meditating upon the way in which, as you propose, a medical missionary might be established at Nablûs. But it is not easy to see, as yet, in what manner this can be realised, however necessary the thing really is.

I mention, with grateful acknowledgment, that the Rev. Mr. Zeller, notwithstanding the many and laborious duties which he is called upon to perform, gives a portion of his time in not only suggesting to me and considering with me such plans as may be the most useful in rightly discharging my duties, but he also takes much trouble in writing to his friends on behalf of our hospital and dispensary; and as a proof of his zealous efforts, I mention here that eight chests of medicine are on the way from Germany to Nazareth.

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

MUCH discussion having taken place in regard to a "Declaration" drawn up at Oxford by leaders of the high and low church party, and forwarded to all the clergy with requests for their signature, counsel have been consulted as to its legality. Mr. Stephens, Q. C., and Mr. Traill, the counsel applied to, consider that those who sign it are constructively ruling to release themselves from submission to the royal supremacy. To establish this conclusion, they contrast, in several particulars, the "Declaration" and the recent "Judgment" of the Privy Council. The "Declaration" says, in regard to the Inspiration of the Scriptures:—"We . . . declare our firm belief that *the Church of England and Ireland, in common with the whole Catholic Church, maintains without reserve or qualification the inspiration and Divine authority of the whole Canonical Scriptures, as not only containing but being the Word of God.*" The "Judgment" declares on this subject:—"This charge therefore involves the proposition, that it is a contradiction of the doctrine laid down in the 6th and 20th Articles of Religion, in the Nicene Creed, and in the Ordination Service of Priests, to affirm that any part of the Canonical Books of the Old or New Testament, upon any subject whatever, however unconnected with religious faith or moral duty, was not written under the inspiration of the Holy Spirit. The proposition or assertion that every part of the Scriptures was written under the inspiration of the Holy Spirit is not to be found either in the Articles or in any of the Formularies of the Church." Again, as to eternal punishment of the wicked, the "Declaration" says:—"We . . . declare our firm belief that the Church . . . teaches, in the words of our blessed Lord, that the 'punishment' of the 'cursed,' equally with the 'life' of the 'righteous,' is 'everlasting.'" The "Judgment" contains the following:—"We do not find in the Formularies to which this Article refers any such distinct declaration of our Church upon the subject as to require us to condemn as penal, the expression of hope by

a clergyman, that even the ultimate pardon of the wicked, who are condemned in the Day of Judgment, may be consistent with the will of Almighty God." In several other respects these counsel regard the "Declaration" as an attempt to oppose the royal supremacy.

Dr. Pusey and Mr. Maurice have been exchanging letters in the *Times* on the same subject. Mr. Maurice objects that "an irresponsible, self-elected committee has no right to frame a new test for the Church of England." He abhors the idea that God condemns men to "everlasting sin." He regards the "Declaration" as a new means for oppressing the more dependent of the clergy. Mr. Maurice exhibits that haziness which characterises him in all theological discussion, and in force and clearness Dr. Pusey has the great advantage. In a letter to the *Record*, Dr. Pusey thus notes the effect of the recent legal decisions:—"Our future deacons are to be taught on high legal authority that when they answer that they 'do unfeignedly believe all the Canonical Scriptures of the Old and New Testament,' they may say to themselves, their consciences, or their God, 'I mean in all things necessary.' Such mental reservation would put an end to all faith between man and man. And this subterfuge is suggested by Dr. Lushington when a person before the Searcher of Hearts is declaring that he accepts the conditions upon which he is to be admitted to holy orders. And the people to whom we read the Word of God are not to know but that we secretly disbelieve what they have been told that we are not bound to believe as a whole, and what Dr. Colenso has said to the people, falsely, we do not believe. But, above all this, our belief in the infallibility of Holy Scripture is, through the length and breadth of the land, the stay of faith, the bulwark against scepticism, the rule of life, the hope in death, the voice of God in temptation, the solace of misery and desolation. The infallibility of God's Word darkened, there would be no light left in life or in death. In striving for the Word of God we are on his side whose word it is; and He who has given us grace

to hold it firm, is with us. But by all his goodness to us, by all his love, He has bound us, as we value the souls of our brethren or our own, which He bought with so dear a price, not to rest until it be again authoritatively confessed in the name of the Church that the Holy Scriptures are infallible truth; for 'Thy word is truth,' and the Holy Ghost who inspired them is the Spirit of Truth." Dr. Pusey, in addressing this letter to the *Record*, says that he has long foreseen the time when all parties in the Church who maintain the Inspiration of the Scriptures, must unite for their defence.

The Archbishop of Canterbury states in a letter which has been published:—"In assenting to the reversal of the judgment of Dr. Lushington on the subject of eternal punishment in the case of Mr. Wilson, I did so solely on technical grounds, inasmuch as the charge against him on this point was so worded that I did not think it could be borne out by the facts. The eternity of punishment rests, according to my mind, exactly on the same ground as the eternity of blessedness; they must both stand or fall together; and the Church of England, as I maintain, holds both doctrines clearly and decidedly."

The compromise, recommended by the former opponents of the increase of Professor Jowett's professional salary, has been rejected by a considerable majority, composed of non-resident members of "Convocation," brought up to Oxford for the decision. Almost all the resident members voted for the increase. The decision has been severely criticised in the *Times*, *Daily Telegraph*, *Saturday Review*, and other leading journals.

The new effort put forth, since the meeting of Parliament, in behalf of the Bishop of London's fund, is meeting with much success. The Queen has contributed 3000*l.*, and the Prince of Wales 1000*l.*, and many of the nobility are subscribing handsomely.

The English Presbyterian Church is raising a fund of 25,000*l.* for church-building and debt-liquidation. About 20,000*l.* has been promised, and there is every probability of the intended amount being considerably exceeded. This Church, which is still small, composed in all of about a hundred congregations, has been making rapid progress in recent years,—in London especially; where, within twenty years, its congregations have quadrupled. The *English Presbyterian Messenger*, the monthly organ of this Church, has an article on the statistics of Presbyterianism in England, in which it is shown that the worshippers in all the churches of the three denominations representing Scottish Presbyterianism, are under 60,000. Of the 169,000 Scotch-born—as shown by last census, resident in England—not above 30,000 are connected with these churches. There is an annual net increase of 4000 of Scottish population in England. The chief object is to show that the Scottish Churches should put forth liberal efforts to aid in overtaking the wants of their own members transplanted to England.

The Congregationalists have held a conference in the Guildhall Hotel, London, to receive a deputation from Nottingham in furtherance of their new institute for the training of home missionaries and mission church pastors. Mr. Samuel Morley presided. From the report of the deputation, it appeared that at present there are 118 village and small town pastorates without pastors. The ordinary supply of the colleges provides only for one-half of the annual vacancies, leaving the other half to be supplied by ministers privately educated, and some scarcely educated at all. Out of 1644 of the present pastors of churches in connection with the Independents in England, 459 were reported as having had no specific training for the work. In view of this fact, the report of the deputation contends that if those ministers had all gone through a specific theological training for two years at such an institute as is now formed, they would have been that much the better; and assuming that the higher colleges will have enough to do in educating the more advanced students, the Nottingham training college will be the means of raising the standard of education in the Congregational ministry. An account of the system of training was given. It consists of (1.) sound Biblical theology; (2.) a correct and forcible expression of the English language; (3.) systematic employment in mission work.

The London Congregational Association has commenced the first of the twelve new mission chapels to which Mr. Samuel Morley is to contribute a third of the expense, and the Chapel Building Society another third. The chapel now building is in Pownall Road, Haggerston, London, and is to be a model building. It will seat 300 people on the ground-floor, and 250 if an end gallery is added, and all only cost 1250*l.* It will be a neat and substantial brick building in the composite Gothic style.

The Baptist denominations are moving in the matter of building new chapels in London, and have already arranged, with the generous help of Sir Morton Peto, M.P., to erect a few new places in growing populations.

The English Chapel Building Society is able to present an encouraging report of the proceedings of the year; and it may now be stated that they are building, or assisting in building, one chapel a week in some part of England.

LONDON, March, 1864.

Scotland.

At the Commission of the Free Church, held in the beginning of the month, a report was read of the Committee of Union. It bore entirely upon the question of the relation of the civil magistrate to religion and the Church. Articles of agreement had been drawn up to the following effect: 1. That civil governments are an ordinance of God, and that magistrates are bound to regulate their conduct in their several places and relations by his Word. 2. That the magistrate ought to further the religion

of Christ in every way consistent with its spirit and enactments, and to be ruled by it in the making of laws, &c. 3. That while it is the magistrate's duty to profess the Christian religion, it is not his office to impose creeds or forms of worship, or to interfere with the spiritual jurisdiction of the Church placed in the hands of Church officers. 4. That marriage, the Sabbath, and the appointment of days of humiliation and thanksgiving, come under the magistrate's cognisance; that his laws on the two former should be in accordance with the Divine Word, and that he is entitled to appoint the latter, though not to regulate the forms to be used. 5. That the Church and State, having two distinct jurisdictions, ought not either of them to intrude into the province of the other's. 6. That, though thus distinct, they owe mutual duties to each other, and may be signally subservient to each other's welfare. Such is the substance of the points of agreement. Statements are drawn up in parallel columns, showing the points of disagreement of the two sections of Committee. The Free Church holds that it is the duty of the magistrate to employ the national resources in aid of the Church,—reserving to himself full control over the temporalities, but abstaining from all authoritative interference with the government of the Church; and that the Church may lawfully accept such aid, leaving the question to be judged of according to times and circumstances. The United Presbyterian Committee holds in opposition, that it is not within the magistrate's province to legislate as to what is true in religion; and that Christ, having prescribed to his people to provide for the Church by free-will offerings, State Aid is in principle excluded. This report brings the differences to so nice a point that it will probably prepare the way in both Churches for an early union, as there is no other question to excite opposition. Dr. Cairns, of Berwick, commenting upon the articles of agreement at a public meeting, said that it had been found that both Churches were at one upon the importance and the duty of the civil magistrate legislating in accordance with the Word of God. "It had been supposed that we were of opinion that the magistrate had nothing to do with such law; that was a mistake." As to the points of difference he remarked, "The position occupied at this present moment is exactly what we had expected; and I think had there been any sudden conversion there might have been reason for suspicion. It was, I think, wise in the Committee not to make any recommendation. We might, indeed, have made a recommendation: some of us were quite prepared to do so; but then it possibly would have been said in some quarters, that we were taking the matter out of the hands of the people, and of the Supreme Courts. The Committee, therefore, acted wisely in making no recommendation. By their bringing the state of sentiment and the points of divergence before both Churches just as they are, opportunity was left for the action of brotherly and Christian feeling—feeling which

would lead them to look more at the question wherein they agreed than wherein they differed."

The annual meeting of the British branch of the Evangelical Alliance is to be held in Edinburgh; and it has been arranged that it take place at the beginning of July, instead of in October, as usual, that time of year being considered better for the assembling of foreigners, and members from other parts of the United Kingdom.

A curious case has been brought before a court in Argyleshire, showing the superstitions still prevalent in parts of the Highlands. A woman brought an action for damages against a farmer who declared that he had seen her at his stable-door, and that when challenged, she had changed herself into a hare and scampered off at full speed. This report had done great injury to the woman's character, and one worthy of the Church stated, at the trial, that he had thought worse of the woman ever since. The judge (the Sheriff Substitute) dismissing the superstitious element, granted 100*l.* damages for the injury done to the woman's character in a neighbourhood where such stories are believed.

A colleague and successor is about to be appointed to Dr. Guthrie, as it is feared that he may be precluded from again resuming the active duties connected with the ministry, otherwise, at least, than by preaching at occasional intervals. The charge is already a collegiate one, Dr. Hanna, the well-known writer of *Dr. Chalmers' Life*, and of the recent works on the *History of Our Lord*, having been, for ten or twelve years past, colleague to Dr. Guthrie.

EDINBURGH, *March, 1864.*

Ireland.

The Fenian organisation and the Brotherhood of St. Patrick have met with a rebuff from an unexpected quarter. The Church of Rome will brook much, but a secret power within itself it will not brook. Father Lavelle has apologised to the Pope for being connected with the Brotherhood, and using strong language to Dr. Cullen. He complains, however, that the National Party in Ireland are represented at Rome as no better than Carbonari. Dr. Cullen has issued a pastoral against the Fenians, whom he accuses of independence of the Church and of placing patriotism above Catholicism. Meanwhile the Nationalist organs abuse Pope and Prelate alike. Against Protestants they maintain their united bigotry. A mob followed the funeral of a Protestant through Cork the other day, spat at the clergyman, hooted and cursed, and for no other reason than that the dying man, who was a Protestant, rejected the ministrations of a priest who had been sent for without his permission. It is said that a careful watch is kept in that city by Sisters of Charity, and others, upon the death-beds of the Protestants, and not always unsuccessfully. A curious but not surprising fact has been elicited about the last census. The Hon. and Rev.

Mr. Bernard, after an examination of his own and an adjoining parish at Bandon, has ascertained that the Protestants were returned at 103 too few, and the Romanists at 157 too many.

The controversy between Mr. Webster and the Society for Irish Church Missions, has assumed large proportions and corresponding interest. Two copies of the "Complete Correspondence" have been published, one in the interest of Mr. Webster, edited by four rectors, and the other officially put forward by the Society. The spirit of the first is sufficiently manifest from its preface, where it is affirmed that "there are yet left amongst us millions of intelligent Protestants and Roman Catholics who believe that an Established Church is a great social blessing, whether it be an Established Protestant or an Established Roman Catholic Church. Millions there are who know very well that fanatics—those adroit conjurers of the earth who can scale to their heavens of human power and influence by flattering popular prejudices—are not the religious teachers to be preferred to the quiet, sober-minded parish Priests." The editor also "believes that no opportunity should be lost to protest against the doctrine, that the existence of the Established Church in Ireland is to be defended upon the plea that it is a Missionary Church."

The correspondence commenced with a request from Mr. Eade, the Missionary Secretary of the Society, that Mr. Webster would explain a passage in a sermon he had preached at Cork, and in which he stated that he could prove the Irish Church Missions bribed their converts. Without, however, proving this, Mr. Webster rejoined by making fresh charges, nor has he attempted to substantiate these. On the other hand, Mr. Colquhoun, the chairman of the Society, deliberately sifts the charges, in his admirable letter, and affirms that they are without foundation. It may be trusted that this painful controversy is now at an end; charges have been, apparently, recklessly made, and have been frankly met; and the Irish Church Missions may pursue their labours with as much confidence and as much hope of success as before. "Our agency," Mr. Colquhoun says, "is large, but a purer, sounder, and more faithful agency is not anywhere to be found. Through the prolonged life and untiring labours of our honorary secretary, our work is worked with a discrimination, which I believe no other missions enjoy." A testimony to the worth and need of the Dublin Visiting Mission (in connection with the Irish Church Missions), and signed by the most prominent of the incumbents of Dublin, has been appended to the Society's edition of the Correspondence.

An interesting statement of the Dublin Roman Catholic Mission (in connection with the Presbyterian Church) has been issued, from which it appears that a Mission Church was organised in 1858 without a communicant or adherent from any existing congregation, and that in 1861, fifty-nine persons partook of the Lord's Supper, of whom eleven had

belonged to the Church of Rome, and six were the wives or husbands of Roman Catholics. About 120 children attend the Mission Schools, and a large proportion of these children are of Romanist parentage. There is a communion-roll of about seventy. Five of the communicants became Bible-women in the city, and have given the greatest satisfaction; and some of the most valuable mission agents have been brought from the Church of Rome through the mission agency. An effort is now being made to raise 1500*l.*, to secure for this mission the ancient church of Mary's Abbey, which has been occupied by the Presbyterians for two centuries, and which the congregation vacate in summer for a new building on another site.

A vigorous crusade has been organised against the threatened changes in the National Board. The Ulster National Education Association has held an enthusiastic meeting at Belfast, attended by prominent men, both lay and clerical, of various denominations. The Bishop of Down, the Revs. Dr. Cooke, Dr. M'Cosh, J. Scott Porter, W. M'Kay, Mr. Thomas Sinclair, and others, brought forward the resolutions, which expressed "unabated confidence in the principle of united education," and resolved to petition Parliament that "no special privileges shall be granted to any sect or denomination in the country."

It appears from the Census Report that there are still 45·8 per cent. of the Romish population of Ireland that can neither read nor write, and that only 35·1 per cent. can both read and write. Of Roman Catholic children five years old and upwards, 34·9 per cent. can neither read nor write in Leinster, 48·4 per cent. in Munster, 44·4 per cent. in Ulster, and 59·4 per cent. in Connaught. The Commissioners remark, that "if the proportion of ignorant appears unduly high, the circumstance, however much to be regretted, is certainly not ascribable to any want of liberality in the State, nor of intelligent zeal in private enterprise throughout all the religious communities, but *must be set down to the account of local and temporary obstructions.*"

It appears from the Report of the Commissioners that the number of Roman Catholic children attending the National Schools is 666,438, or 82·02 per cent. of all the children in attendance. It is not easy to reconcile this statistical return of large attendance with the other statistical return of large ignorance. The Romanist element of the population being under *four-fifths*, nevertheless supplies, the Commissioners report, *five-sixths* of the pupils. On this proportion, it may at any time be proposed to endow the Romanists with five-sixths of the educational funds, and with the pleasant result of teaching half the children how neither to read nor write.

The proposed increase to the *Regium donum* has been brought under the notice of the Government at London by an influential deputation. The views of the deputation were favourably received by Lord Palmerston and the Chancellor of the

Exchequer. It is said that if the grant is put upon the Consolidated Fund, it will apply only to existing congregations, and that such as may be added will be taken charge of entirely by the Church.

From a recent return it appears that of the total number of benefices of the Established Church—1493, there are 619, or two-fifths, with incomes not exceeding 200*l.* a-year; of these 619, there are 166 not exceeding 200*l.*, 189 not exceeding 150*l.*, and 264 not exceeding 100*l.* per annum.

The Archbishop of Dublin has been installed as Bishop of Kildare, a ceremonial rendered unnecessary in his predecessor's case by Act of Parliament. The sermon (Rom. xv. 1) of Mr. Crosthwaite, the vicar-general, was on the best means of edifying our Romish brethren, in which he is reported to have offered some singular recommendations. If they stated their principles of Baptism, Church Authority, Public Prayer, and Saints' Days, and apparently also of the Holy Communion, more plainly, Romanists would see that they were not so unlike themselves, and would perhaps join them. It must be a singular eccentricity that led a preacher on such an occasion to place himself in antagonism to the plain Evangelical sentiment of the country. Dr. Lee, already appointed Examining Chaplain to the Archbishop, is now Archdeacon of Dublin. It is understood, however, that Dr. Trench will be his own Secretary for all strictly clerical business.

France.

THE one absorbing topic this month is the refusal of the Presbyteral Council of the Reformed Church of Paris, to re-elect M. Athanase Coquerel, junior, to the post of suffragan-pastor of M. Martin Paschoud,—a post which he had occupied by successive re-elections for fourteen years. The passion with which this decision has been resented, the misrepresentation of the facts, and the appeal made to the general public through the infidel political press by the rationalist party, gives the measure of its annoyance, and, when the first warmth is passed, will cover it with confusion.

The simple facts are these: M. Martin Paschoud, for years an invalid, chose, in 1850, M. Coquerel, junior, for his suffragan; this choice was hesitatingly ratified by the consistory, who limited his exercise of the pastoral functions, first, to three years and then to two, always subject to re-election. The tendencies of the suffragan having become more and more positively rationalistic,—this year, after much deliberation, careful examination, and receiving all the explanations that M. A. Coquerel, junior, thought it right to give, the presbyteral council, by a vote of twelve against three, declined to re-elect him.

The warmth, not to say virulence, with which this simple act of firmness has been received, can only be explained by the present state of parties.

Your readers know of the two tendencies in the

national reformed Church of France. One, *orthodox*, holding firmly to the inspiration of Scripture, the fall of man, the divinity of Christ, the atonement, and the work of the Holy Ghost in the heart of man. The other, *rationalistic*, placing reason and natural conscience above the Bible, upon which they sit in judgment, manifesting every shade of doubt from Arianism down to Pantheism. As to the Church, the orthodox think it should rest upon a positive confession of faith, and are doing what they can to regain its primitive organisation by the restoration of synods. The rationalists resist with all their weight the calling of the synods, and regard the Church as an arena for all opinions to manifest themselves freely, declaring that free examination is Protestantism!

Both tendencies are bound together by State bonds; neither choose to withdraw and form a distinct Church.

The rationalists are satisfied so long as they have house-room, and are not disquieted; but the orthodox are not satisfied to hear their God doubted, his word questioned, their Saviour's divinity denied, and his atonement put aside, in the very pulpits and schools in which they also teach. The orthodox know that they hold the traditions of the martyrs and confessors of yore, and are representatives of the Church of the Reformation—the rationalists glory in a theory of development no less strong in its infidel tendency than the analogous theory, in Rome, in its materialistic bias;—a parasite, mistaken for the true growth of the tree!

The crisis has been long approaching; for if the active members of the Reformed Church of Paris, and its leaders, have been gradually becoming more orthodox, and exhibiting more hopeful symptoms of living Christianity, the rationalistic and worldly party have been manifesting their infidel tendency in a most fearful ratio.

M. Coquerel, junior, had been one of the most active promoters of the *Liberal Union* (formed principally to weigh upon the rationalistic scale in Church elections), and of the admission of the obnoxious version of Geneva into the Protestant Bible Society. He had admitted M. Pécaut and M. Colani, professors of extreme rationalistic views, into his pulpit; he had stated his doubts on the inspiration of Scripture, the Trinity, the miraculous birth and divinity of the Lord, and he had praised, with but very slight criticism, the deplorable "Life of Jesus" by M. Renan, who is one of his intimate friends,—all this publicly in the *Lien*, the rationalistic organ, of which he is editor.

This was to be stopped now or never. If re-elected, an additional impetus would be given to the rush of infidelity, and, if the Church were swamped, it would be through the unfaithfulness and timidity of the venerable men in whose hands its government is vested. They consequently, with full determination, did not renew his appointment. They published the deliberations, reports, replies, and vote in a remarkably calm pamphlet, whose introductory

address concludes thus:—"The Presbyterial Council has taken this step with sorrow; it was most painful to them to snap the bonds which united to the flock a pastor, whose character and talent they honour. But they remain convinced that they have acted in accordance with their duty and rights in the interest of the Christian religion in general, and in that of the whole Protestant Church of France, and the Church of Paris in particular. We should have felt ourselves ill at ease, if, in taking this decision, we had in any degree deprived a pastor of religious liberty, or of the faculty of free and public exposition of what he believes; but thanks be to God, and to our just and generous institutions, nothing of the kind can exist to-day. M. Pastor Coquerel is free to profess his belief, and to call around him all who partake in it, but our conscience does not permit us to authorise him to propagate it in our name and under our auspices. We are deeply convinced that his opinions are conformable neither to the teaching of the Word of God, nor to the doctrines of the universal Christian Church, nor to the faith of our fathers, nor to that of the very great number of the members of our Church, now our companions in this life. Beloved brethren in Jesus Christ, we call down the blessing of God upon our Church. We ask Him—and you will ask Him with us—to cause the trials of the present time, which we are passing through, to turn to his glory and the advancement of his kingdom."

The immediate step on the part of Pastor Martin Paschoud was to give his pulpit to Pastor Coquerel, junior, for a farewell sermon. It was preached to an overflowing audience at the Oratoire on Feb. 28. The discourse was a mere appeal to feeling, very telling upon hearers who know not Jesus nor the power of his resurrection; an appeal likely to meet popularity in every rank of free-thinkers, but which made the heart yearn for the eloquent man going blindfold into the abyss of ever-deepening error, and rise in sorrow against such a presentation of scepticism for God's truth to the heaving multitude. The effect was a rush of people into the street to purchase pens and paper, which were circulated among the hearers, 800 of whom signed a protest against his exclusion from the church.

The *Lien* published article after article in the most violent language against the Council, accusing it of injustice and persecution. Circulars were sent round for signature; the political press was stirred up, and M. Renan's friends sharpened their pens to pierce through and through the bigoted pale of crumbling orthodoxy which had excluded the popular pastor. The *Presse*, the *Temps*, the *Siccle*, and the *Opinion Nationale*, vied with each other to cast the stone against all clerical bodies in general, and the Reformed clergy in particular. Letters poured in from rationalistic pastors, churches, and friends of all shades, and even from some orthodox temporisers, who are drawn in by inaccuracy of party statements, to regret the non re-election.

Another appeal to feeling was made by Pastor Martin Paschoud, who preached at Pentemont Church to an overflowing audience, whose members probably forgot, or perhaps had never heard, that in years gone by this very pastor had presided at the rationalistic Consistory which ejected Adolphe Monod from the Church, for having simply preached against the unworthy reception of the Lord's Supper!

I need not add that the Romish clergy and press are making the most of the incident in their point of view, to the detriment of Protestantism.

Painful as all this is, it is but a storm that will, we trust, clear the atmosphere, parting the elements that hitherto dwelt together in uncongenial companionship, and manifesting clearly the awful bitterness and violence that dwells in Christless hearts, while they are ever talking of the "unity of the Spirit and the bond of peace."

There may be inscribed over all their sermons, writings, and acts, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned!"

Other news fall into the shade behind the momentary flash of this encounter. M. Renan has brought out a cheap edition of his "Life of Jesus," purified from too much science, and rendered easier reading for the masses. The annual Protestant meetings are advertised to commence on April 3rd, by a prayer-meeting at Taitbout Chapel.

There are here and there violations of sepulture—such as a Protestant babe being disinterred, and cast into the disreputable corner reserved for those who have died by their own hand: this was near Poitiers, and the father has placed the case in the hands of justice—and here and there refusals of the use of the cemetery, which in Protestant cases are overruled by a firm appeal to the authorities. A Catholic case however occurred at Troyes, three weeks ago, which deserves notice, inasmuch as it shows the intense want of tact of the priests. A gardener committed suicide; the priests refused to attend the funeral, friends appealed to the bishop, the refusal was approved and confirmed. Great commotion was thus excited, especially as the unfortunate man had been a member of the Gardeners' Corporation. The relatives then applied to the Protestant pastor, who willingly gave his services. Banners were carried, and several hundred persons assembled in the unconsecrated portion of the cemetery; and never was there a more wrapt audience to a clear statement of the Gospel, than in Troyes that day. The pastor read of the woman at whom none dared cast the first stone, and of the mote and the beam, and spoke to the conscience of all, and prayed. The effect was great, and the spirit of inquiry excited will not be vain. The priest had said, "We would have buried the man, had the friends not noised abroad everywhere that he had hung himself."

The Church at Alençon, flourishing with 9000

communicants before the Revocation of the Edict of Nantes, and since crushed, arose again in 1849, and has gradually conquered the many difficulties thrown in its way by opposing authorities. Last month its young pastor received the imposition of hands in the church. It was a fraternal union of ministers of different denominations, Methodist, National Church, and Free Church. Alençon is one of the stations of the Evangelical Society.

A curious fact has taken place at Beblenheim (Haut-Rhin). The inhabitants, partly Protestant and partly Catholic, had long worshipped at different hours in the same church. The edifice having become too small, and threatening ruin, a subscription was made in the place to build two distinct churches. All gave *indiscriminately*, and 41,000 francs was the result. The Government added 20,000, which will cover the expense of the Protestant temple and the Catholic church.

Among the works of Christian love springing up in our Protestant Churches, is an asylum for old age and for orphan children at Marennée, under the care of Pastor Cambon. There is also an association at Dieppe for indigent Protestant children. The Emperor has lately sent a silver table service as a prize for a lottery about to be drawn in support of the work. The missionary bazaar in Paris this winter produced more than usual. An interesting farewell service was held in Taitbout Chapel, for the missionary, M. E. Casalis, M. D., and his young bride, who have since sailed for South Africa. He is son to the long-tried missionary Casalis, now Director of the Paris Missionary School, and was born in Africa. Pastor John Bost, of Laforce, is about to open an additional asylum for epileptic boys, of whom five are already under his care, making in all 200 young people afflicted with various ills in his most touching assemblage of asylums.

PARIS, March, 1863.

Belgium.

MONTALEMBERT is going to Rome to justify himself before the Papal College. The discourse he delivered at Malines has been already condemned by the Committee of the Index as heretical; only the verdict has not yet been published. Nothing availed to withhold him; not even the memoir that was sent to the Pope by Deschamps, the Minister of State, prompted by Montalembert, for the purpose of taking off the sting of the Ultramontane denunciations.

The Lenten pastoral of the Bishop of Ghent inveighs very vehemently against the Social Science Congress which met last autumn in this city. It fortunately happens, according to the bishop, that the Catholic Church has averted from the people, by means of expiatory masses and penitential prayers, the Divine chastisements with which they were threatened for their godless behaviour.

Italy.

In a previous letter I have referred to an anonymous publication which appeared at Turin, unchurching all the Churches of Christ except the little sect of Italian Plymouthists; and full of charges against the ancient Church of the Valleys in particular. I believe there is no reason to doubt the correctness of the common rumour, which attributes the authorship to Signor Rossetti, the leader of the sect at Turin. As the Lord often brings good out of evil, so it is in this case. The outrageous calumnies, the false or distorted assertions, the exclusive bigotry of this book, have opened the eyes of some who have hitherto more or less sympathised with them, charitably believing that the time would come when the Italian Churches would "see eye to eye." Dr. De Sanctis was the first to offer a public and noble protest against the principle expounded in the work in question, addressed to the editor of the Waldensian Evangelical paper, *L'Eco della Verità*. This brought matters to a crisis, as I understand the Plymouthists true-blue are giving in their adhesion to Rossetti's views, while others are drawing off. The Nice Committee, by whom some of these men are supported, have felt bound to break silence, and to protest in a very well written address, directed to these Italian Evangelists, against the views expressed in the "Principii della Chiesa Romana," &c. Dr. De Sanctis has also printed this week a paper to define his own position as regards the Plymouthists, of a portion of which I append a translation. Professor Geymonat has been writing an appeal on behalf of the formation of an Evangelical Alliance in Italy, but until the position of the various parties of professing Evangelicals has been cleared up a little more it is doubtful whether there will be a hearty response. I believe this new phase of the work in Italy will bring it about eventually.

I have learned that the susceptibilities of some of my friends at Naples have been hurt by the names of M. Appia, Waldensian pastor, and the Strangers' Committee, having been passed over in the notice I gave of the opening of a Normal Evangelical School there. I now supply the omission. I am also glad to announce that a temporary difference between Mr. Jones and Abarella has been made up, and that the congregation at Mezzo Cannone is now under Mr. Jones' pastoral care.

The Waldenses have been invited to return to Pisa, after having been driven away two years ago, and they have hired for one year the little church built through the exertions of Mrs. Young, from which Signor Di Michelis and ex-priest Perozzi have been successively dismissed. Let us hope they may have success; but divisions have been sown which it will not be easy to heal. The Waldensian church at Rio, island of Elba, will be opened on the 24th of this month, free of debt, or very nearly so.

I have just obtained a copy of Dr. De Sanctis' protest, and send it by to-night's post, in the hope you may find a place for it. Dr. De Sanctis has raised his voice against the unscriptural doctrines taught by the Plymouthists of Italy, who have been supported and encouraged during these many years by those who ought to have known better. Dr. De Sanctis' pamphlet of twenty-two pages has been called forth by some of the Plymouthists at Genoa condemning him because he approved of holding prayer-meetings on the Evangelical Alliance plan, along with the Waldenses, and because he wrote a protest against Rossetti's book, "*I Principii della Chiesa Romana*," &c. The first part of the pamphlet is occupied with explaining the situation; the middle contains the Confession of Faith, drawn up by Mazzarella and himself, when they opened their institution for training Evangelists, two years ago, published at the time in your columns; and, passing over these, I now send you the translation of the last part of the pamphlet, which contains the real protest.

"Moreover, I must declare I hold the following doctrines, which some Plymouthists hold and teach, to be false, sectarian, antibiblical, and leading to immorality, viz. —

"1. That the Christian is not bound to observe the law, in the sense that the Ten Commandments of the law are not binding to Christians.

"2. That the Christian, in virtue of regeneration, cannot sin any more.

"3. That the Christian is free to work on the Sabbath.

"4. That the Christian must not repeat the Lord's Prayer.

"5. That it is a sin to baptize the infants of Christians.

"6. That the Evangelical Alliance is an evil.

"7. That it is not good for Christians of various denominations to meet together for prayer, for edification, for instruction, or even, if occasion presented itself, to take the sacrament together."

"From what has been said above, the reasons of my protest against this book are clear enough, but notwithstanding I will add other particular reasons which have constrained my conscience to make this Protest.

"Do not fear, brethren, that I am going to undertake to confute that book of '*Principii*.' In it I find many good things, but I also find many which I cannot admit. I confine myself to declaring the motives I have in publishing my Protest, and in justifying it. I have been obliged thus publicly to protest, so as not to assume any part with that pamphlet. Had its author or authors (I do not as yet know who he or they may be) written in their own name, I should not have protested; because then the responsibility rested entirely on the writer or writers; but the person who wrote that book wrote it in the name of the Church of Italy, exposed its principles and discipline—principles and discipline which, as far as I know and

sought to know, have not been formally accepted; on the contrary, have never been either proposed or discussed in the Churches. The writer has spoken in the name of the churches, without having received a commission from them, as the Pope speaks in his bulls. This reason, of itself, if there were not others, would be enough to justify my Protest. Had I allowed it to pass over in silence, I should have appeared to approve of that pamphlet.

"Moreover, all my Christian friends know what my sentiments are, know that they are contrary to sects; that I have always hated Plymouthism (at least, as it is manifested in Italy) as a pernicious sect; and if I had permitted in our Churches a form nearly approaching the Plymouthist, it was because I thought it was not good that we should adopt any of the forms received by the Protestants, but that our Churches, as yet in their infancy, should wait until God showed them what form they ought to adopt. They know, further, that I have always combated the doctrines of the Plymouthists; and now that a book has been published in the name of the Italian Church, declaring it openly to be Plymouthian, I should be doing violence to my conscience were I not to protest against that book.

"But what is my Protest?

"I have spoken frankly, and have not hidden myself under the black mantle of anonymous. I have protested with charity without even hinting at the ridiculous historical mistakes with which the first two pretended historical dissertations are full. I have not wished to enter into a doctrinal discussion upon the nine tracts, on each of which I could have made my biblical critiques, because I thought that these rancid tracts would be forgotten a second time, as they had been the first; but I have confined myself to protesting against these things which offend the conscience of every Christian, even a Plymouthist, viz., party-spirit and intolerance, of which that publication is full, and that want of truthfulness unworthy not only of a Christian but of every honest man. And had things not been carried so far, I should have been satisfied in exonerating myself before all Christians of any participation in that book. This was my aim when I wrote my Protest, but persons have wished to take this as an occasion for making scandal and sowing divisions. One Church has already expressed its disapproval of my Protest, and its approval of the book of *Principii*: it is impossible, therefore, to keep silence. The Churches are in a false position: to hold one's peace any longer would be infidelity. One Church condemns my Protest, the others have yet to decide; a question of principles, not of persons, is involved; it is not a question of morality, but of doctrine; it is not a question between two individuals, but a question of the Churches and an individual.

"The author or authors of that book disappear, when people see that the book has been written and published in the name of the Churches, that no Church has disapproved of it, that one Church has

approved of it, and that only one individual has dared to protest against it. The Churches, therefore, which have not protested against it are obliged to do so:—do they accept that book? I then must be condemned: do they accept my Protest?—then let them openly reject that book.

“The spirit of intolerance and sectarianism is everywhere apparent in this book, but especially in the second chapter.

“The Waldensians are anything but Christians, they are *frati zoccolanti*,”—at least, so Monsignor Charvas and Dr. Potter say, according to the author or authors of this book. The Reformation in the sixteenth century, which gave origin to all the Protestants, ‘was a Reformation of the Roman Catholic Church, wrought by man, and not an innovation made by God, therefore its authors felt themselves growing weak and did not rule by faith in the Lord,’ &c. (page 24). Then, in paragraph 5, all the Protestant Churches are reviewed, and all are declared full of error, consequently far from the truth, and therefore far from Christianity. Who, therefore, are the true and only Christians? The Plymouthists. But the author, or authors, of that book knew well that the Plymouthists, after an existence of a few years, divided themselves into ever so many sects, which excommunicate each other. Will the author, or authors, of the book exclude from Christianity the Darbyists, who also are a part of the Plymouthists? They exclude the Newtonians, who are another part of them. The Darbyists have a lay papacy; the Newtonians have errors and heresies. True Christianity is concentrated in the Plymouthists of Orchard Street, to which community the chiefs of Italian Plymouthism belong. This is the fine present which the author or authors of this book wished to make to Italy—namely, to import a foreign sect! If this is not sectarian spirit, against which every Christian ought to protest, I do not know what a sect is.

“The Christianity which I know and love, is the Christianity of charity; that which does not think, and does not judge, evil; that which stretches out a fraternal hand to all those who believe sincerely in Jesus Christ, without heeding forms, which are only accidental things; but I cannot but regard as sects those congregations of people who think only themselves holy, and who, like the Pharisee, say, ‘Lord, I thank thee I am not as other men are:’ who think it a sin of their members if they unite for prayer with those of other denominations. Such is the sectarian Plymouthism, which the author or authors of the book are trying to spread, and against which I have protested.

“I have protested against the slanders of which the book is full. ‘The religion of the Waldensians at the present time is a form, a ceremonial of Sunday and of tradition,—and the Gospel which is life, is for the Waldensians a book of morality, whilst atheism and all vice inundate their native valleys’ (page 22). Well, I know the Waldensians; I have been with them. I separated from them rather

bruscamente. I have no intention of again joining their church. I have been considered, and am so still by many, to be their enemy; but I must give testimony to the truth, that that accusation is a pure calumny, and I appeal to the conscientious testimony of all Christians who know the Waldensians. It is said in that book, that the Waldensians do not preach the Church of Christ, but the Waldensian church; not the Gospel, but their constitution, &c. (page 23).

“But where the slander of the author or authors of the book goes beyond all imaginable limits, is where the Waldensians and Wesleyans are accused of being seducers and buyers of souls with money. Take courage, dear Plymouthists; rejoice also, that in the art of calumniating you have even surpassed the Jesuits. But whoever feels Christianity in his heart, and also a little natural honesty, cannot do less than keep himself from you.

“I have thought, with this publication, not to justify myself, but to make a declaration; I wished to put in my profession of faith, that you might be able, with a knowledge of the case, to judge me.

“I wait quietly your judgment, and demand it instantly.”

Such is the protest of Dr. De Sanctis, dated Genoa, March 12th.

TUSCANY, March 16, 1864.

FLORENCE.—A paper has lately appeared, entitled *Il Temporale*, which proposes to itself the problem of instructing the people how to overthrow the secular power of the Pope, without violating his spiritual supremacy, of putting in the pillory the unworthy servants of the Church, and of publishing all actions of true magnanimity as patterns for emulation. This paper has declared open war against the Jesuits, the Paulines, and, in short, against all the reactionary party. Being conducted in a very popular spirit, and well edited, it obtains a large circulation at its low price of three centimes.

TURIN.—A remarkable occurrence at the recent opening of the assizes at Turin, shows how the consciences of some continue to be quickened by the influence of the Gospel, and how freedom of conscience is respected. When the jurors were summoned to take the usual oath, one of the number, Professor Luigi Revelli, declared that this requisition was incompatible with his persuasions respecting the doctrines of the Holy Scriptures, which he had made the sole standard of his belief and practice. If, therefore, the Court would not be contented with his simple and categorical declaration, that he meant to act and speak according to his conscientious convictions, as in the presence of God, he begged them to release him from his functions, which he would be unable to discharge without offence to his own conscience. This declaration, which, whatever may be thought of its Scriptural propriety, at all events does honour to the man who had the courage to make

it, was such an unheard-of thing—seeing that in this country (as unfortunately in many others) oaths are usually enforced and accepted with the utmost levity, — that the Royal Procurator demanded the unconditional retraction of the petition, as being only a pretext for evading a burdensome duty, incumbent on every citizen independently of denominational distinctions. The Court, however, after a long and earnest deliberation, decided in favour of the petitioner, because the grounds of his request appeared to indicate a real conscientious struggle, and because freedom of conscience was to be respected above all things. They relieved Professor Revelli of his obligations as a juror, not considering it within their province to allow him to discharge them without taking the oath.

While the destitution of the lower classes of the population has been considerably augmented by the remarkably severe cold of the last few weeks, many things have occurred which are likely to promote their true interests in connection with the religious movement that now pervades the country. Among these was the inauguration of the first Italian temperance society (*Società di Temperanza*), which took place in one of the theatres of Turin, with a numerous attendance of the working classes. It is in these classes that the influence of the Gospel is most urgently needed, because our fanatical priests still continue to have numerous adherents among them, while the middle classes are already much further advanced in their notions of religious liberty, though to a great extent unfortunately in such a way that they keep aloof indifferently from every species of religious communion. A “non-Catholic” is a very different thing, therefore, from an evangelical Italy. This is the impression that must be received by every observer of the torrent of vituperative writings which now assail the Papacy and the power of the priests, though without affording any remedy for the evils which it exposes.

MILAN.—The German and French Protestants of Milan wish to take advantage of the religious liberty they now enjoy to build themselves a church worthy of its object. The richest members of the community, in number 55, have subscribed towards this the sum of 76,000fr., which, added to what has been otherwise raised, makes a total of 90,000 fr. towards this construction. The purchase of the ground in a suitable position has already cost 33,000 fr.; the building will cost 87,000 fr.; and the internal fitting up, 10,000 fr. This shows a deficit of 40,000 fr. But a special collection, made by the friends of the community in Milan, has already produced 15,000 fr., and they hope soon to obtain the required amount.

ROME.—The *Monde* communicates the address delivered by the Pope to the priests in the Vatican, who are appointed to preach, during the four-

teenth station in the fifteen churches of Rome, as follows:—

“One day, when our Lord was walking in the company of his disciples, the latter began to talk on the way about their worldly interests. Jesus Christ, reading the depths of their hearts, turned round to them, and said, *Quid tractabatis in via*?—“Of what were you reasoning on the way?” And his disciples held their peace. Well, my children, a day will come when our Lord will address this question to you, *Quid tractabatis in via*? He will ask those who bring the most precious sacramental offering, *Quid tractabatis in via*? He will ask those to whom the care of souls is committed, *Quid tractabatis in via*? He will ask those to whom, as to you, the mission of promulgating his doctrines has been committed, *Quid tractabatis in via*? We read in *Maccabees* that some men, who were false to their duties, set up a school according to the rites of the heathens. There are at this day perverted priests, who open schools, in which good is called evil, and evil good,—in which truth is called falsehood, and falsehood truth: them, too, will God one day ask, *Quid tractabatis in via*? And no one will be able to hold his peace in imitation of those disciples, for the works of each will speak for him. I am not only the representative of Jesus Christ, but I am also Bishop of Rome; and for this reason I must urge you to labour zealously for the sanctification of the people of Rome. They have faith in plenty, and they give many proofs of it; but they have their faults, and it behoves you, that are priests, to root out these faults by your gifts, your labours, and, above all, by your example. That you may be provided with the necessary power, I give you my apostolical blessing,” &c.

Holland.

THE urgent necessity that exists for extending to the lowest classes of the people a Christian popular education, such as of course cannot be expected from the altogether extra-confessional National Schools, has now been encountered by the foundation of a school for the poor in Amsterdam. This school has been established by the “Society for Christian National School Instruction,” and was solemnly opened on the 30th of November last with upwards of 200 pupils. The extended operations of this Society were some time ago harshly impugned in the Lower House by one of the representatives; whereat M. Groen Van Prinsterer took occasion to defend them in a small special memoir.

Renan's “Life of Jesus” has been critically examined by a Walloon preacher, Dr. Rénille of Rotterdam, who endeavours to prove that the author's investigations have been pursued in too conservative a spirit, especially because he has recognised the historical character of the Gospel according to St. John! Last month, when Dr. Rénille had preached a sermon of a representative character in the Walloon church in Amsterdam,

many members of the congregation subscribed a public protest against his appearance in the pulpit.

Prussia.

In the University of Breslau disputes have again broken out in the Catholic theological faculty. In the charge of the prince bishop (according to the *Breslauer Zeitung*), it was intimated by the canons, Drs. Thiel and Gliech, to the students of the Catholic theological faculty, that further attendance on the lectures of Professor Dr. Stern, although permitted, would not be recognised as valid by the spiritual authorities, and that, consequently, the certificates of this professor would not retain the validity they have hitherto had. The branches hitherto treated by Dr. Stern (O. T. exegesis, archaeology, &c.), will in the approaching summer-quarter be transferred to the Privat-docent Dr. Scholz.

Holstein.

The *Altona Messenger* of the 3rd March contains a communication which indicates that, "in the reorganisation of the church and school institutions in Schleswig, an affecting instance came to light of indestructible loyalty and of deep-rooted ecclesiastical life, in the voluntary return of many parishes to their ancient spiritual guides. Thus we have been informed that the parish of Høwestoft, in spite of its unwilling separation, during the last fourteen years, from its earlier spiritual guide, has lately, of its own accord and without any previous requisition, determined unanimously in a large convocation, to send three delegates to Flensburg, to get back for the duchy from the commissioners their good old pastor Schöttel" (in spite of his 80 years). Another parish in Schleswig, which petitioned to have back again its former spiritual guide, was unfortunately not destined to have this satisfaction. The deep, joyful emotion which came upon the worthy minister on receiving the intelligence, brought on his death within a few days.

Sweden.

In our legislation some important alterations have recently been commenced. The sacramental law of 1685 is abolished, which punished every unordained person administering the sacrament, with a pecuniary fine, or with imprisonment upon bread and water. So was that of 1686, which compelled every confirmed person, and especially all Government employes, to receive the sacrament at least once every twelvemonth. A special law, lastly, has established a General Synod for the Swedish National Church, in which twelve bishops will have a seat *ex officio*; while, however, the clergy and the laity will both have a part in it by their repre-

sentatives. The duty of deciding on all points relating to the liturgy, the catechism, the hymn-book, &c., will be consigned to this "Convocation."

Greece.

Dr. KING, of Athens, writes:—"An order has been issued by the Government here, that the shops shall be closed on the Lord's-day. This order embraces also all the other usual feast-days. I should have been better pleased had these, which are of man's appointment, been left out, and the Lord's-day honoured with a peculiar honour. Still, this is a step in the right way. The past year is long to be remembered, on account of the great and important events which have taken place, and the scenes which have been passing in various parts of the world;—a year in which slavery has received, as I trust, its death-blow, and civil and religious liberty in Greece has been greatly strengthened. To this, Dr. Kalopothakes' paper, *The Star of the East*, has, I believe, greatly contributed,—the only paper that has ventured to lift up its voice in my favour, and vindicate entire liberty of speech on the subject of religion. The excommunication, or anathema, of the 'Holy Synod,' and the accusations brought against me during the year, on account of my little book with regard to the worship of Mary, and his answers, he has collected and printed in a separate pamphlet, which will be ready in a few days, I suppose, for distribution.

"When I first issued my little book, it was thought by some that my life would be in danger, as it was issued at a time when the minds of men were greatly excited here, and we were living, as it were, in a kind of anarchy. I myself thought it possible that something serious might take place; but I thought it was better to issue the book then than to wait till after the arrival of the King; because if I waited, it would look, I feared, as if I took the liberty to issue such a work because we had a Protestant ruler. I am glad that I issued it when I did, and think it has done good, and that the discussions which followed in the public papers on account of it have done good,—that the cause of truth and of religious liberty has been promoted by it, and will be promoted still more."

Turkey.

CENTRAL TURKEY.—Mr. Schneider writes, from Aintab, that Providence has favoured the brethren in regard to a site for a second church. A friendly Armenian who has not yet declared himself a Protestant, but often attends the Protestant service, learning that they wished to build, made a donation of his house and lot for the purpose. Two small adjoining lots were purchased at once, and the whole secured before the Armenians had time to move in any measures to defeat the object. A more suitable location, it is said, could not have been

desired. Arrangements are about completed for the settlement of another native pastor at Birjik, on the Euphrates. Six native pastors met at Aleppo, early in October, for the discussion of various matters pertaining to their work, and to take preliminary measures towards securing some ecclesiastical organisation. Mr. Schneider met with them, by their request, and was consulted in regard to all the measures proposed.

THE LEBANON.—A recent visitor to the Druses thus describes their character:—

“The whole demeanour of the Druses shows that they are a free people, who attained and preserved by their swords their liberty and their existence. Among them there is little to be seen of the arrogant fanatical pride which is so common with the Mohammedans of the cities; nor is there that vile and sneaking behaviour which so often disgusts the European in the Levant: there is nothing of the sweet flatteries, of the exaggerated compliments, of the false pretensions of friendship, with which the lips of the Arabs so easily overflow. Curses and oaths connected with every true or false assertion, as is the custom with Christians and Mohammedans in Syria, are less frequently heard from the mouths of the Druses of the Hauran, for the first commandment of their religion is to speak the truth and keep faith to their brethren: in short, they do not fight with the tongue, but with the sword.

“Hospitality is practised among these Druses as if they had to show the world what St. Peter, St. Paul, and St. John meant by their exhortations in this respect. In every village through which we came we were forced to accept the hospitality of the people. Whenever we alighted at the general reception room, near the house of a sheikh, there arose a mysterious electrical commotion in the village, not of vain curiosity, but of the most ardent zeal to serve their guests. From all sides arrived cushions and carpets, with which they covered the divan; then began the music of the coffee-mortar, and the elders solemnly gathered for conversation. At length appeared a man with a jug of water and a basin for washing the hands; behind him another with an ornamented skin, the table-cloth full of bread, arranged afterwards in a circle; then a third and fourth with the dishes on flat copper trays. These dishes consisted, for breakfast, of sweet and sour milk, butter, honey, and dibbes (syrup made of raisins), and with the mountain of rice in the middle: for dinner they killed sheep, and the sheikh of Shubba treated us even with beef. The copper tray with the latter was the largest we saw in the Hauran, about five feet in diameter. The large number of our caravan might well have damped their zeal in their invitations, but it was just the contrary. How very different are these customs from those in England!”

JERUSALEM.—According to the data of the Prussian Consul Schultz, there dwell in Jerusalem in round numbers 5000 Mohammedans, 3400 Christians, 7100 Jews.

Among the Christians are counted 2000 Greeks, who are, as in the whole of Palestine, the larger number; 900 Roman Catholics, 350 Armenian Christians, 100 Copts, 20 Syrians, and about as many, or at present perhaps a few more, Abyssinians.

Among the Moslems, only eight old patrician families boast of being descendants of Sultan Saladin's followers, who were victorious over the crusaders in the thirteenth century: among the Jews there is not a single old family. They are all but later immigrants from Spain, Germany, Poland, Russia, and Egypt. Those patricians, as well as the later comers, the Turks and Arabs, are the dominating, and the Jews constitute the servile, population of the city; the Christians who do not belong to churches, convents, and other religious or diplomatic establishments, are the hawkers of the bazaars, the tradespeople, and managers.

Persia.

NESTORIA.—The famine is now pressing very heavily on all classes of the poor in this province. Winter has set in with severity, and the destitution is frightful. Our mission, with the aid of our numerous helpers, have just completed a census of those among the Nestorians who are without bread, or the means of obtaining it; and we find that 800 families—at least 5000 souls—are in this deplorable condition. Bread stuffs are at famine prices—three or four times the ordinary cost—and it is impossible for these poor sufferers to purchase. There are ample stores of wheat and barley and millet locked up in the granaries of the rich landholders; but they will not bring them to market, save in such stinted measure as shall keep the prices up at these enormous rates. These stores of corn are the fruits of the hard toils of these same sufferers, which were taken from them by the landholders to replace the corn they had been compelled to borrow the previous year, in consequence of the ravages of the locusts. Already, cases of death by starvation are becoming frequent, and the condition of the sufferers is daily becoming more desperate. We tremble in view of the probable issues of this famine during the winter. The sums so generously contributed for these starving ones by friends in America and in England, of which we are privileged to be the almoners, are an inestimable relief; they are received with most affecting demonstrations of gratitude, and will save very many lives; but they can, of course, only very partially reach the wants of such multitudes, who are in almost utter destitution.

The Week of Prayer, now in progress, is observed with very deep interest among the Nestorians. The unparalleled distress from famine,

which is very severe among the Mohammedan peasants as well as among the Nestorians, solemnises the minds and hearts of all, and gives unwonted interest to their assemblies of prayer. God only can open those granaries of the cruel, rapacious landholders, and He is a hearer of prayer. We would wait upon Him for relief.

J. P.

OROOMIAH, PERSIA, January, 1864.

India.

VARIOUS meetings, &c., were held at Calcutta, in which addresses were presented to Dr. Duff on the occasion of his departure for Europe, after nearly thirty-four years of self-sacrificing missionary labour. In reply to an address from the Bethune Society, composed of native and European gentlemen, Dr. Duff dwelt upon the importance of a sound philosophic and Christian education, and alluded to the valuable aid which Mr., now Sir Charles Trevelyan had given him when he was fighting the great battle of education and progress in the earlier part of his career. He concluded with the following eloquent and touching observations, which may be looked upon as his parting farewell to India:—

“Let the Supreme Government of these realms prove faithful to the God of Providence, by dealing out perfect righteousness and judgment to the multitudes over whom it has, in a way so marvellous and unprecedented, been constituted the protector and the guardian; and the God of Providence will smile propitiously on its efforts, and render its administration a source and surety of abounding prosperity to itself—a guarantee of reviving hope to the millions of the present generation—a fount of reversionary bliss to future myriads, who, as they rise up in long succession, may joyously hail the continued waving of the British sceptre as the surest pledge of the continued enjoyment of their dearest rights and noblest privileges. And when the time comes, as come it must, for Great Britain to lay down the most potent sceptre ever wielded over these Indian realms, my prayer, as heretofore expressed, has ever been, that she may be enabled to take up the language, not of boastfulness, but of gratitude, to the God of Providence, for the successful discharge of her delegated trust, and say,—‘I found India one wide and universal scene of anarchy and misrule—I left it one peaceful and consolidated empire; I found its people ground down by the most frightful oppression, its industry paralysed, and person and property exposed to the assaults of lawless violence and the invasion of every ruffian plunderer—I left its people exempt from the multitudinous exactions of covetousness and wrong, its industry revived and augmented in productiveness a hundred-fold, person and property secure, from the improvement of individual, domestic and social, moral, and the uniform administration of equitable law; I found India lying prostrate beneath the

yoke of blinding ignorance and brutifying superstition—I left her joyfully recovered from the double yoke, revived by the kindling beams of fairest science, and the revelations of Heaven’s own illuminating truth; I found India the chosen habitation of the most horrid cruelties that ever polluted the earth or disgraced the family of man—I left her as the most favoured domain and dwelling-place of righteousness, benevolence, and peace.’

“Be these thy trophies, Queen of many Isles!
On these high Heaven shall shed indulgent smiles.
First by thy guardian voice to India led,
Shall Truth divine her fearless victories spread:
Wide and more wide the heaven-born light shall stream,
New realms from thee shall catch the blissful theme;
Unwonted warmth the softened savage feel,
Strange chiefs admire, and turban’d warriors kneel;
The prostrate East submit her jewelled pride,
And swarthy kings adore the Crucified.
Yes, it shall come! Ev’n now my eyes behold
In distant view, the wish’d-for age unfold;
Lo, o’er the shadowy days that roll between,
A wandering gleam foretells th’ ascending scene!
Oh, doom’d victorious from thy wounds to rise,
Dejected India, lift thy downcast eyes!
And mark the hour, whose faithful steps for thee,
Through Time’s press’d ranks, bring on the Jubilee!”

“That bright and glorious era for India and the world I have long seen in the vision of faith. The vividly-realised hope of it has often sustained me amid toils and sufferings, calumny and reproach, disappointment and reverse. And the assured prospect of its ultimate realisation helps now to shoot some gleams of life athwart the darkness of my horizon, and, so far, to blunt the keen edge of grief and sadness, when about to bid a final adieu to these long-loved Indian shores. Some of you may live to witness not merely its blissful dawn, but its meridian effulgence; to me that privilege will not be vouchsafed. My days are already in ‘the sere and yellow leaf;’ the fresh flush of vernal budding has long since exhausted itself; the sap and vigour of summer’s outbursting fulness have well-nigh gone,—leaving me dry and brittle, like a withered herb or flower at the close of autumn; the hoar-frost of old age,—age prematurely old,—grim, wintry old age, is fast settling down upon me. But whether, under the ordination of the High and Holy One who inhabiteth eternity, my days be few or many; whether my old age be one of decrepitude or of privileged usefulness,—my best and latest thoughts will be still of India. Wherever I wander, wherever I roam—wherever I labour, wherever I rest,—my heart will be still in India. So long as I am in this tabernacle of clay, I shall never cease, if permitted by a gracious Providence, to labour for the good of India; my latest breath will be spent in imploring blessings on India and its people. And when at last this frail mortal body is consigned to the silent tomb,—while I myself think that the only befitting epitaph for my tombstone would be, ‘Here lies Alexander Duff, by nature and practice a sinful, guilty creature, but saved by grace, through faith in the blood and righteousness of his Lord and Saviour Jesus Christ’—were it by others thought

desirable that any addition should be made to this sentence, I would reckon it my highest earthly honour, should I be deemed worthy of appropriating the grandly generous words, already suggested by the exuberant kindness of one of my oldest native friends, in some such form as follows:—"By profession, a missionary; by his life and labours, the true and constant friend of India." Pardon my weakness; nature is overcome; the gush of feeling is beyond control; amid tears of sadness I must now bid you all a solemn farewell."

The *Bombay Guardian* chronicles with regret the death of the two oldest missionaries of the German Evangelical Mission in Southern India. The Rev. J. Müller died at Hubly in the last days of December; the Rev. J. Ammann at Uday. Both of these came out in 1839; the former remained uninterruptedly in India; Mr. Ammann had lately returned from a visit to Europe. The latter died of dysentery. Out of fifty missionaries attached to this particular mission, only one has now been twenty-three years engaged in the work.

The same journal mentions the departure from Bombay of one of its oldest and most useful residents, Dr. Hugh Miller. "He was warmly attached to the missionary cause in this country, and his native and European friends have united to present him with a testimonial of the esteem in which he was held."

The *Madras Athenæum* in noticing the departure of the Roman Catholic Archbishop of Goa from Madras, gives an account of the ceremonies which accompanied his arrival. In a procession formed in his honour, the streets, decorated with posts, strung together with garlands of leaves, were sprinkled with flowers and rushes. His co-religionists were anxious that all passing conveyances should be stopped during the procession, and petitioned Government to issue an order to that effect, a request the Government declined to comply with. When the procession had passed through the streets, the Archbishop was led to the Cathedral of St. Thomas and there solemnly received. A *Te Deum* was sung in the evening, and from the following day up to the 12th instant, he was engaged in visiting the several Goanese churches in the Presidency and in St. Thomas' Mount. His enthusiastic reception may be accounted for by the fact that this is the first time during the present generation that the Roman Catholics of Madras have been gratified by the sight of an archbishop.

Assam.

PROPOSAL TO ESTABLISH A MISSION TO THE GARROWS.

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—The province of Assam, which forms the boundary of our north-east possessions in India, although annexed to the British Empire since the year 1825-6, has been almost unknown to the people of England until within the last few years, when the successful cultivation of the tea-plant attracted

many of our countrymen to visit it, and invest their money in the production of this valuable article of consumption. The success of these speculations has been to procure for Assam a notoriety amongst the English public, which those most anxious for its prosperity and advancement ten or twelve years ago could scarcely have anticipated.

But while I rejoice with the warmest friends of the province in its improved and daily improving condition in a mercantile point of view, I cannot but grieve for the moral and spiritual degradation and darkness of the people, and that so little has been done, or is now doing, to raise them from the depths of ignorance and superstition in which they are sunk.

The extreme length of the Province is about 400 miles, and its breadth varies from forty to seventy miles. Its population is about 700,000, but this does not include the various hill tribes who inhabit the mountains which enclose the valley, and which consist of sixteen or seventeen, quite distinct from each other, with a dialect peculiar to each; I believe, however, that there are few, if any, of the tribes who do not understand and speak Assamese (the common language of the people of the plains), when they descend from their hills during the cold season to barter their wares.

Up to the year 1846-7, the only missionaries who appear to have visited the Province were five or six from the American Baptist Board, who took up their stations at Gowhatti, Nowgong, and Subsagur, all on the south bank of the Berhampootra. I regret to hear, however, that their numbers have been reduced to only two or three, in consequence, I presume, of the fearful war, which has similarly affected other missions supported by that country in different parts of the world.

In 1846-7 a dear Christian friend and brother officer, the late Captain James Gordon, who had charge of the District of Durrung, on the north bank of the river, established, with the aid of a few friends, and in connection with the late Rev. Dr. Haberlin, a mission at Tezpor, the headquarters station of his district. The missionaries who have laboured in this field have been procured from Germany, but have never at any one time exceeded two in number; indeed, since the year 1850, the work has been carried on by the Rev. C. Hisselmeyer alone, amongst the Assamese and Cacharies principally, who form the population of the district. In the early part of last year (1863), finding their funds insufficient for the increasing demand for more labourers, &c., the committee succeeded, through the interest of the Bishop of Calcutta, in prevailing with the Propagation Society to adopt it. During the last two years of its independent labours, a very marked success and blessing attended it; the number of conversions during that period exceeded that of all the previous years of its eventful history. Having been myself associated with it from its commencement, and for six years its honorary secretary in this country, I

am able to testify to the Lord's wonderful dealings with this mission in providence and in grace, which were I to recount them, would fill a small volume.

On my return to England in 1855, I was induced to make its existence known to friends when the Lord raised up from time to time, and was thus enabled to remit to the committee from 100*l.* to 150*l.* per annum towards its support; but on its transfer to the Propagation Society, my connection with the mission and the remittance altogether ceased.

And this leads me to the subject which I had in view in addressing you. When it became known to a dear Christian brother who had recently been appointed to the Province as chaplain, that the funds which I had been in the habit of sending out were to cease, he wrote to me as follows:—

"I need not say how sincerely I regret your mention of the withdrawal from the 'Assam Mission' of a good half of its support; but from the tenor of your letter, I conclude that the money hitherto remitted through you to Assam, must be definitely lost to the Propagation Society. I feel no hesitation therefore, as regards that Society, in making the following earnest appeal to you. I came to Assam three months ago, and what did I find? A country as large as Scotland, with its highlands and lowlands, and its many tribes, and the entire country—except Tezapore and one or two spots occupied by American Baptist missionaries—spiritually speaking, a waste. Now, in this wide fallow ground there is activity in every department but that of winning souls!—with the above exceptions. The officers of police have traversed the length and breadth of the land; the surveyor has parcelled out estates in remote regions; the engineer is planning a road from end to end; but the chaplain, so long as he is without means, can only sit down and mourn over the general deadness around him. Now in all these other departments the necessary supply of men and money is willingly rendered by Government, but no one knows as well as you, after your long labour of love, how utterly dependent the clergyman is on such help as that which you have rendered for so many years.

"Let us suppose Tezapore out of the question. The people of the plains have imbibed much of the prejudice and suppleness of the Hindoos. This is not the case with the Hill tribes, the success which has attended the mission to Chota Nagpore, and that to the Karens in Burmah, together with the general character of the Hill tribes in and around Assam, convinces me that it is in the Hills that we should strike with 'God's hammer.' I have the strongest feeling that it is my duty to compass, with the best means in my power, at least a mission to one Hill tribe.

"The tribe I have chosen is the Garrow,—partly from my own means of access to it, partly from the information I have gathered respecting it. I cannot hope to raise a sufficient sum in India; but with

your support I could commence such a mission at once: will you not help us?

"I shall do myself the pleasure of forwarding to you by the next mail a little account of the Garrows, which I am preparing. It is not printed, but if you approve of it for circulating among subscribers, it can be.

"Believe me,

(Signed) "W. AYERST.

"To Col. Foquett."

In addition to the reasons assigned by Mr. Ayerst for selecting the Garrows, another very strong one might be advanced. It would appear, from official records, that this tribe practically belonged to us as far back as the year 1788, and with the solitary exception of a projected mission in 1825, which came to nothing eventually, it seems no effort has been made to reclaim or improve them. In 1819, the Court of Directors wrote in their letter of instructions to the Government of India:—"With respect to the Garrows themselves, they are a peculiar tribe, distinct in their manners and in their language from the inhabitants of the contiguous British territory, and though their conduct towards our people is frequently marked, on the occasion of their incursions, by that fierce spirit which usually attends a state of barbarism among a border race of mountaineers, we have observed that there are other traits in their character which induce us to hope that they may be found susceptible of moral and intellectual improvement."

Receiving this appeal as a call from the Lord to resume what I had most unwillingly laid down, I immediately responded to it, pledging myself to do all I could, in dependence upon the Lord, to advance the cause amongst the poor Garrows. Shortly after I received the account of the Garrows, which Mr. Ayerst had promised me, and have had it printed, and shall be happy to supply a copy to any person desiring to have one. Its contents are as follows:—

1. The Garrows as a field for mission work.
2. The proposal to establish a mission to the Garrows.
3. An argument for the undertaking, derived from the primitive nature of tribes of this character.
4. Encouragement for a Garrow Mission, drawn from examples of success in other localities similarly circumstanced.
5. Our duty as the ruling Power.
6. The advantage in the present instance of the extent of country under consideration, and of its relation to other countries.

The Garrow Mission, projected in 1825.—

1. The religion of this tribe.
2. Their morality.
3. Their domestic economy.

Conclusion.

Should the Lord be graciously pleased to favour this undertaking, I would follow the teaching and practice of our blessed Lord and his disciples, and

send out two brethren, one or both of them being married; and if one were acquainted with the use of medicine, so much the better, as the principal importance of their priests is derived from their ministrations to the sick. The language being acquired, schools should be established as soon as practicable for boys and girls, and thus a connecting link would be formed between the parents and the missionaries, which, under the Divine blessing, might lead to the happiest results.

A. FOQUETT.

Tahiti.

"On the 1st of August, 1863,* about seven p.m., my son-in-law and I went to pay our first visit to Queen Pomare. Daniela, my suffragan, accompanied us, and a servant introduced us. The hall is vast and well furnished, thanks to the Emperor of the French, who paid most of the expenses of the decoration. The walls were adorned with his portrait and those of many admirals and generals of my country. Opposite is a fine portrait of the Queen herself, and by its side are her crown and jewels, all under a glass case. In the middle of the hall is a modest table, supported by a rich carpet, and on this table a simple chandelier with three wax candles. The Queen entered, leaning on her daughter-in-law, Moe, the little Queen of Raiatea. Pomare clasped our hands, her eyes being half lifted and full of emotion. She sat down on a sofa of red velvet, and invited us to sit by her side on arm-chairs covered with the same stuff. I was by no means treated with neglect. Notwithstanding her fifty years, Pomare still appeared lively and gracious; she is tall and somewhat corpulent; her features are regular, and her eyes keen and piercing; but it can be seen that she is disenchanted with the world. Her mien, however, indicates old habits of power; it is firm rather than severe; if it does not inspire fear, it commands respect; and this is what no one dares refuse to the Queen of this island. Her husband, Areifaaité, is a Colossus, a good kind of a man, and a good orator, too, I have been assured. The heir to the throne, Ariane, speaks French to some extent; he appears mild, intelligent, and refined in his manners. His youngest brother, who already reigns at Raiatea, was with him. Their mother presented us to them, and I said to her: 'Revered Queen, health and grace to you from the righteous Lord! I am a Frenchman, and of the same faith with yourself, and I come to you with Bible in hand. I will try to read it and explain it to you, as well as to your household and your people. I have a sweet satisfaction in thinking that you are my sister in Jesus Christ. I know that you trust in Him; well, then, let us, in all our trials, do like that beautiful plant which grows in your dominions. In the morning it turns its

golden head towards the sun, it follows him throughout his course until the evening, then it closes its petals. In like manner let the eyes of our souls be always fastened upon the Sun of Righteousness, and may they hereafter, when we are removed from the light of this present world, open upon the radiant presence of the Lord in Heaven. We are here like two shepherds, for kings have their subjects to guide and ministers their congregations. We will talk about the churches of Tahiti, which are the flocks that the Lord has been pleased to commit to our care. I have spoken: peace be with the Queen.' She replied: 'My heart is strengthened, and my eyes rejoice. I was beginning to fear that you would not have arrived. I feel happy and grateful to have seen you: may the Lord be with you.' I then added: 'Peace be to this house. May the grace of God fill and fortify the heart of Pomare the Fourth. Madam, I know that you love our Saviour, and that you are assiduous in worshipping in his temple; we will go together thither to pray to Him, and to tell Him of our joys and our sorrows. Your dear children will come thither also. I have observed that in all countries the lambs follow their mothers to the meadows, and come home to the fold with them in the evening.' We have received an invitation for Monday evening at half-past six. I shall have to present my family. M. Atger adds a few words of salutation, and announces that he will enclose a small remembrance from the Churches of France. The Queen was simply attired. She was moved even to tears by the affectionate regard that we displayed towards her.

"Three days later, on the 4th of August, our evening party with the Queen went off charmingly. My son-in-law presented the two presents which had been consigned to him by some friends—a Bible and a stereoscope. He will not fail to give an account of the gracious and grateful manner in which they were both received. On the 7th of August, we had a meeting of the Church, preparatory to the Lord's Supper. It appeared to me a peculiarly edifying one. According to established usage, we proceeded, before retiring, to call the names over. When I pronounced the word 'Pomare,' without adding any title, and without laying more stress on it than on any other name, a mild voice answered, 'Present.' It was the voice of the Queen. I then thought it my duty to read the names of all the persons, unfortunately too numerous, who have quitted us to return to the world; and I took the opportunity of exhorting the brethren and sisters to do their utmost to lead back some, at least, of these lost sheep. On Sunday, the 9th of August, I preached before an immense audience. Almost the whole congregation of Papetoi (Moorea isle) was present. A choir of young people, formed in that island, sang some hymns to very singular airs, but full of fire and rapture. About three hundred communicants received the sacrament of the Lord's Supper." M. Arrousset goes on to describe the

*Translated for "CHRISTIAN WORK," from the French of the Rev. T. Arrousset.

manner in which the Christians of Tahiti paid homage to the memory of the Reverend Mr. Howe, whose long labours among them had proved a blessing to their archipelago; he mentions that in some pastoral conferences, held on the 18th of August, at which forty members had attended, the assembly unanimously voted a letter of thanks to the Christians of France who had encouraged two French pastors to repair to Tahiti. One of the pastors, Mataitai, and three of his colleagues, were commissioned to draw up this letter, to the following effect:—

“PAPEETE, Aug. 18, 1863.

“To the venerable Protestant pastors of Paris, and to the whole Church united by the love of the Lord, health be to you in the righteous God.

“We have to express to you the great satisfaction that we experienced from your having been pleased to receive our request favourably, and to send us MM. Arbousset and Atger. These two well-beloved brothers are now in the midst of us. They are helping us, and supporting us in the faith which we possess in common with you. We, the pastors and deacons of Tahiti and Moorea, assembled this day in conference, desire to send you our most fervent thanks and hearty salutations. May the love of the Lord unite you ever.

“We all entreat God on your behalf.

“We pray to Him to bless you.

“Pray to Him also for us. May He bless us and continue to aid us.

“This is our prayer to God for you all.

“This is all we have to say.

“Our salutations to you all in the name of the true God.

“We, the pastors of Tahiti and Moorea, in the name of the whole Church, have subscribed our names hereto.

(Signed) “MATAITAI, Orometua, pastor.

“TEMATUA, MANO, and 19 others.”

Egypt.

TO THE EDITOR OF “CHRISTIAN WORK.”

SIR,—As little mention of Egypt is found in your pages, a brief sketch of the agencies of Protestant Christians among the natives of that long-darkened land may not be unacceptable to you. In Alexandria the Americans have a zealous and devoted missionary, with a station and schools in a prosperous condition; the German deaconesses have a hospital for the sick, and endeavour to bring Christian influences among their patients as far as is practicable. The Church of Scotland have a school also in Alexandria, which, though the pupils are in great part Levantines, is open to natives, and probably receives a mixture of all nations.

In Cairo there are the American Mission, the German Brothers Mission, the agent of the Moslem Society, and Miss Whately's Ragged School for

Moslem girls. All these, though quite independent, yet are animated by one spirit, and looking on the differences of church forms, and minor arrangements in work, as trifles when compared with their great object of bringing souls to the knowledge of Christ, they rejoice in each other's success, and are on the most friendly terms.

The American mission in some respects succeeded to that of the Church Missionary Society, which was the first Protestant effort in Egypt. It is now not much less than thirty years since the first missionary to the Copts set foot in Cairo; his task was attended with all the difficulties which beset the pioneer in a new scene of action, and according to the idea then so prevalent, that the eastern churches might easily be induced to *reform*, he was charged rather to endeavour to *improve* the Copt people than to change their whole views and plainly show them their errors, and, above all, to maintain friendly relations with the priesthood, in the hope that these might be induced to undertake the improvement and reformation of the long-corrupted church. This hope proved delusive, and though a certain amount of education was given to many scholars of both sexes, and several Copts became attendants on an evening class at the Mission House, no such results as had been looked for took place, and at length the Society withdrew their mission entirely, on the resignation of their agent, the Rev. Mr. Liede, whose age and infirm health unfitted him for any exertions. The American Mission had been settled for some time in Cairo when the English Mission was broken up, but their success was greatly increased when the whole female school and many of the former scholars of the boys' school, came to them from the “old mission house,” the furniture of the old schools was very liberally placed at their disposal, and every aid their predecessors in the field could afford was cheerfully given. They had the advantage of some natives partially trained and accustomed to the order of a school, and some agents who were prepared to become useful assistants by knowing already how to read the Scriptures, &c. Their mission has steadily progressed year by year and increased in its operations; they now possess a large house, given by the late viceroy, and have a chapel, attended by a small congregation (partly Copts, partly Syrians settled in Cairo), some of whom are communicants and have openly professed themselves Protestants, and three schools—one for boys and two for girls—all well attended and flourishing. By pursuing a bolder and simpler course than that formerly attempted, and openly showing the Coptic people that their Church is sunk in error, and urging them to throw off their shackles and come out of her, they meet both with more opposition and more success. Latterly the zealous and excellent Christian ladies who are teachers to the girls' schools, have had cause to rejoice over some dear young converts who have been led by the Holy Spirit to cast in their lot with the people of God, and who have in some cases had to bear much per-

secution, but yet stand firm, and show by their lives that their conversion is real.

The German Brothers are from that association which sends out pious artisans who devote as much time to mission work as is compatible with earning their subsistence, either in part, or entirely after a certain time; the regulations I am not fully acquainted with, nor how the system in general answers, but I believe the brothers in Cairo are very zealous and Christian men who have been diligent in studying the language, so that though their mission is not of long standing (about three years, I believe) they can read the Scriptures to the people; they also have a small school for native boys.

The Moslem Society of London have for nearly two years employed an agent to preach and read among the Mohammedan population, a branch of Christian labour harder than any other in Egypt, and previously unattempted as a distinct work. A single agent, without a house or even a room to receive inquirers belonging to his mission, and with no school as a centre for the work and a means of training future assistants, seemed indeed like a drop of water in an ocean, so great is the majority of Moslems over any other denomination in Egypt, and so deeply are they sunk in ignorance and fenced by bigotry and superstition. But many great and glorious works have had but a small beginning, and the Society were fortunate in finding an agent (a native of Syria, educated in the American Mission) of no common degree of talent, and devoted in heart and soul to the Lord's work, and bearing a high moral and christian character, who might say with Obadiah, "I, thy servant, serve the Lord from my youth." Latterly this missionary has been assisted by a younger brother, who is employed by Miss Whately as agent for her school, and is supported by a private friend, in order that the Moslem agent may not have to struggle single-handed against the host of difficulties which beset his path. The want of a centre such as a mission-house or school affords, is felt as a hindrance to progress in the work, but considering the very short time the mission has been in Cairo, those who are well acquainted with the field of action, and with Mohammedans in general, indeed consider that it is a very hopeful as well as an interesting work, though it may be that a long time will yet elapse before the seed now sown will be reaped. God alone knows the times and the seasons; but it is cheering to know that his Gospel is being brought before the blinded followers of the false prophet, and that though the missionaries meet with occasional persecution and much indifference, they do succeed in assembling hearers, and are frequently asked to produce the Scriptures and read. In the coffeehouses of the city especially, in the evenings and afternoons they have audiences varying from twenty to even a hundred men, chiefly of the poorest classes (for it is the poorer coffeehouses that are most crowded, and where they find the most attentive listeners). Here they commence perhaps by reading the beautiful story of Joseph, or of Moses

(the favourite hero of Egyptian legends), and then proceed, when the ears of the people are secured, to read from the Gospel, and speak plainly of Jesus as the only Saviour of sinners. In the country villages there is usually great willingness to listen, but owing to the expense of locomotion, and the impossibility of obtaining a night's lodging in them (the peasants, Copt as well as Moslem, being too exclusive to admit a stranger to the shelter of their filthy mud dwelling-places!), these can only be visited at intervals and under difficulties easily understood by any who have travelled much in Egypt. There has been, however, a considerable interest raised in two or three villages within a few miles of Cairo, and Miss Whately has endeavoured to assist this work by visiting the poor women (who of course are more ignorant and degraded than the men), and though the distance and the town occupations prevent anything like a regular system of instruction, she is able frequently to win the attention of a small circle of women and girls to some of the simplest parts of the Gospels.

Miss Whately's school was opened with a special view to Moslem girls of the lower classes; a few Copts who wish to attend from its proximity to their houses, are allowed to be among the scholars, but her system of instruction is adapted as far as possible to the Moslem children. It is only a few months since a regularly-trained and efficient teacher, understanding both English and Arabic, was found by the superintendent, who had for a year previously had no assistants but natives, ill-educated, ignorant of school discipline, and only able to afford a very partial degree of aid in the work, so that we can hardly as yet judge fairly of what the school can effect, but it already numbers an average of thirty pupils or thereabouts, many more being on the list, but irregular, as are "ragged scholars" almost everywhere. Most of these are young children, the very early marriages in Egypt making it desirable to get scholars as early as possible. The teacher is anxious to bring them on, and has already a few who can read, beside the grades of spellers and alphabet learners; they all receive Scripture instruction daily, as well as the learning of texts by heart, and it is touching to hear the voices of little Moslems, some not yet able to speak plain, lisping out, in their own language, "Jesus said, 'I am the way, the truth, and the life. No man cometh unto the Father but by me.'" The Holy Spirit may and we trust will one day cause the words to sink into their hearts and lead them to seek the fold of the Good Shepherd.

The utter indifference of Moslem parents as to the education of girls—nay, the actual dislike of many among them to let girls know anything except sewing or bread-making, is of course a great difficulty; the scholars have frequently to be sought for, and their mothers coaxed and talked to, before they can be got to come to school, or to return, when a fit of laziness has kept them away. Their nature is by no means deficient in affectionateness,

nor is it found hard to interest them for the time in general; but to keep up interest, to retain an impression, is exceedingly difficult. Their miserable habitations, and the filth in which their poor children live, is what a European can hardly conceive to be compatible, as it often is, with tolerable means and comparatively respectable character. The best hope for the Egyptians, as regards civilisation, is work among the children; for adults, reading and disseminating the Scriptures, which, when it goes hand-in-hand with schools, is likely, by God's grace, to produce a change sooner or later. While using outward means we would not by any means forget or undervalue prayer, but we believe some earnest Christians have been led latterly to make Egypt a subject of special prayer to God, and are thus strengthening the hands of those who are labouring there, and we believe all the mission agencies alluded to are carried on by Christians who know that without Christ they can do nothing, and may therefore feel a sure hope that our prayer-hearing God will call out a people who shall "speak the language of Canaan in five cities of the land of Egypt."

M. L. W.

United States.

THE last Thursday in the month of February has, for more than a third of a century, been observed by a large portion of our churches, especially of the Congregationalist, Presbyterian, Methodist, and Baptist denominations, as a "day of prayer for colleges." It has been customary to collect statistics, in view of these occasions, to set forth the spiritual growth of these institutions, and particularly the number of hopeful conversions during the year. In twenty-two colleges I notice that the aggregate of conversions given is 102; but had all the remainder reported, these figures would have been greatly increased. In the colleges and universities (of which, in the true sense of the word, we have only a few) the ordinary exercises are suspended, and religious services take their place. These are of two kinds: the public or chapel service, which every student is expected to attend, and where besides prayer a sermon on some edifying topic is delivered; and the more familiar meetings, at some of which members of the faculty, and others interested in the spiritual welfare of the students, make remarks, appropriate, as far as possible, to the state of mind both of the professedly religious and of the unconverted. The blessed fruits of the prayers and labours of this day have been abundant in the past, and not a few revivals that have extended from the colleges to the community at large have seemed to date from it.

A few of our institutions of learning have, how-

ever, held aloof from the general practice, among which I may name Harvard College, the oldest collegiate institution in the United States, and which, from the completeness of its schools and course of instruction, deserves more than any other, perhaps, the name of a university. This institution, now in the third century of its existence, was founded by the early Puritan settlers of New England, as a nursery of the Christian Church, but, as is well known, has fallen under the control of Unitarian directors. All efforts, popular and legislative, to restore it to the direction of those who would carry out the intention of the founders, have heretofore proved unavailing. Still some progress towards a better state of things has been made. Of six directors just appointed, to fill vacancies, &c., one is a Baptist, one an "orthodox Congregationalist," and one a Friend—the poet Whittier—the rest being Unitarians; and I also observe that the board has appointed a committee "to see what methods can be taken to give a truly university character to the theological department by inviting all Christian denominations in the state to endow professorships therein, to be filled by suitable men among themselves."

The Missionary Society of the Methodist Episcopal Church held its forty-fifth anniversary on the 10th ult., in Brooklyn, New York. Senator Willey, of the new state of Western Virginia, was among the speakers on this occasion. The receipts of this society surpass those of any previous year, amounting to about 150,000 dollars.

The American Tract Society can make an honourable exhibit of the work it has engaged in to benefit our soldiers in camp and hospital. Over one hundred thousand dollars have been expended by it for reading matter of a religious character, to be distributed in the army and navy. A considerable amount has also been devoted to the support of schools for the "contrabands" in and about Washington.

I must not conclude without calling attention to a very interesting and somewhat novel bequest, which will inaugurate a new era for the blind in this country, at least. A Mr. Horace F. Walworth of Louisiana, who has lately died, has devised one-half of his property, or about 250,000 dollars, to trustees, "for the purpose of establishing a printing-office for the publication of a paper or magazine, to be published weekly, for the use and benefit of the blind; which paper or magazine shall be printed with raised letters, or in the most approved methods for their use, and be distributed gratuitously among the blind of the Southern states, or sold to such as are able and willing to pay for such."

NEW YORK, March, 1864.

SUGGESTIONS AND REPLIES.

CAPTAIN SPEKE AND DR. KRAFF.

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—In your number of the present month, in page 136, you have published the extract of a letter, in which Captain Speke, the celebrated discoverer of the Sources of the Nile, urges the establishment of a mission in the kingdoms Karague, Uganda and Unyoro, and in which the gallant captain would like me to show him that the Galla-country, for which I proposed a mission, is adequate to supporting a missionary undertaking. Most readily I will comply with the celebrated traveller's request.

In the first instance, I maintain (without apprehending any contradiction from previous or subsequent travellers), that the Galla-country, situated in the south of Abyssinia Proper, is one of the loveliest countries in all Africa, superior to any region I have seen to the south of the Equator. Elevated from 4,000 to 8,000 feet over the sea, and intersected by extensive grassy plains, wooded mountains and hills, it has a climate congenial in many parts to that of Italy and Greece, being neither too hot nor too cold. There is plenty of water emanating from wells, brooks and rivers. It is pre-eminently an agricultural and pastoral country, in which wheat, barley, and various kinds of maize and millet are cultivated. Bullocks, cows, goats, and sheep, are so cheap that I paid on the frontier of Shoa two dollars for an excellent bullock, and one dollar for 6 or 8 sheep.

Now, suppose a missionary would cultivate 20 or 30 acres of good land, which he could easily obtain from the chiefs, would he not be able to maintain himself and family on the spot? Suppose he were assisted by a few farming and trading companions, who understood the business theoretically and practically, and who would (besides many European seeds) introduce indigo, coffee, and cotton plantations, and combine international and foreign trade with agriculture, by collecting ivory, hides, bees' wax, and various other articles, would not all this largely pay the expense of the mission? I feel quite sure that a mission among the Galla would support itself, and prove no failure. The only difficulty lies at present in the continual revolutions which trouble Abyssinia, through which the missionary must pass in approaching the Galla. Were it not for the rebel chiefs at Godjam, the missionaries from the Pilgrim-mission at Chrishona, near Basle, would long ago have established a station among the Gooderoo Galla occupying the southern banks of the Abai or Blue river. Happily, the chief rebel has now been defeated by King Theodoros, so that the way will be open again in that direction. As all the Galla tribes between Shoa and Gurague are subject to the king, other missionaries might settle down in that region. It will, of

course, be necessary to commence missionary operations among tributary Gallas, as the independent tribes are too savage to begin with them. Furthermore, the communication of the Abyssinian and Galla mission with Europe must not be lost sight of. For this reason the Pilgrim-mission has found it indispensable to establish intermediate stations between Abyssinia and Alexandria, hence the idea of forming twelve stations between Jerusalem and Gondar, the capital of Abyssinia, in order that the Abyssinian and Galla mission might not, as it were, hang in the air and be shut up from communication with the European home. And as the Pilgrim-mission could not carry out this plan by voluntary contributions, the committee is at this very moment collecting shares (40% each, at 4 per cent. interest per annum) to the amount of about 2,000%, which will serve as a capital to carry on trade in the interior, the overplus of which will cover the expense requisite for the stations which have already been set on foot, and which will hereafter be founded. An able commercial man has also been engaged, who will be at the helm of this commercial mission, which at the same time will be controlled at home by a commission of four able merchants.

Now permit me to say a few words about Captain Speke's mission plan regarding the countries he has discovered around the great lake Nyassa. His idea is, indeed, a most excellent one, which should be carried out without delay. I fully believe with the great discoverer, that from that centre Christianity and Christian civilisation would radiate to the west, east and south of central Africa, but the great question is, how to locate and keep up a mission so far inland. The gallant captain will be himself conscious of the difficulties he had in reaching from Zanzibar the equatorial regions; how nothing was heard of him and his noble companion for upwards of one year; what ample means were at his command, and yet they were scarcely sufficient for accomplishing the ultimate design. Whether the missionary starts from Chartum, ascending the White river, or whether he proceeds from Zanzibar and Mombas, he has to travel for many hundred miles, he has to contend with very beggarly and rapacious nations, and his expenditure will be very considerable. And suppose he obtains a footing in Uganda or Karague, how will he keep up his communication with Chartum or Zanzibar? At Ankober, in Shoa, the natives demanded one hundred dollars from Major Harris, for carrying a single letter to Tadjourra, on the coast; what would they demand in going from the lake to Zanzibar or Chartum? Would not the missionary be shut up entirely, unless the Society to which he belongs, or the British Government, establishes a regular boat-post between the lake and Chartum? And suppose, the missionary is

seriously taken ill, and ought to be removed speedily from his post, what will he do at such a great distance? How will it be with European females, without whom no mission can ultimately prosper? There is a great difference between a mere traveller who makes a rush into and through a country, and a missionary who is to stay there for life, at all events for a long period. The former can do without any communication with home, as his tour will soon be over; but it is otherwise with a missionary or permanent settler, who wants letters and various supplies from home. A man may bear this state of seclusion for a few years, but not for life: at all events, very few missionaries would be found who would submit for ever to this quasi-captivity in central Africa.

I myself had nearly the same plan in 1850, when I came home and proposed to the Church Missionary Society an equatorial Continental mission-chain, the chief link of which was to be at one of the heads of the Nile, which I then considered (and I still hold this opinion) to be at the foot of the snowy mount Kegnia or Ndur Kegnia, as Captain Speke no doubt would have seen or heard, if he had been able to go along the eastern, instead of the western bank of the lake. I was told that ten days' distance from the Kegnia there is the Baringu (baheri kú, great sea), which the natives also called Ukangani (ocean). I had also heard from the Galla in Abyssinia, when I asked them about their original home, that they came from Bargamo, i. e. from the banks of a sea, all which expressions were then very unintelligible to me, as I was not aware that there could be such a large lake in the interior. Already in 1844, I had heard of the lake Tanganyka, but I took it for a large river, for a chief of Barawa told me that the Kilimance river rose from it. The reason why I pointed to the Kegnia as being the central station between east and west Africa, was because I conceived that there must be an important water-shed,—some rivers running to the west and south, and others to the north and east. I supposed the distance from east to west was about 900 leagues, and in 1850 I proposed the location of 18 stations, each 50 leagues distant from the other. If every year only one station was established in the east and west at the same time (from the Gaboon river, or the Niger and Chadla in the west, and from Mombas in the east) the whole Mission line was to have been completed in nine years, at the cost of 10,000*l*. This was my idea in 1850. But now the matter would be more speedily accomplishable, if the links were forged at three points at once, viz., from the east at Mombas, from the Niger, and from the White river in the region which Captain Speke has pointed out. This central station could lend help to the missionaries coming up from east and west, for it would be easier to find an outlet to the coast than *vice versa* from the coast inland. I am sure I would find a road to Barawa or Ukambari, and thence to Mombas, and there must also be an outlet towards the Chadla and the Gaboon river.

In regard to the Society which should take this great object into its hand, I think the Church Missionary is called before others, as this society has already a mission on the coast of Mombas, and several stations on the banks of the Niger. But several societies might step in, the one taking the central links, the others the stations in the east and west. But be this as it may, one point is of the utmost importance, viz., that this great object be executed step by step, not by taking too great strides at once. A clever general acts strategically, keeping his rear, centre and front well connected. Suppose we transfer a mission to Uganda, Unyoro, and Karague, we must have four or five stations in coming up from Chartum on the White river. We must have an Apostles' Road on the White river, as the Pilgrim-mission of Chishona is about to form a line of stations between Jerusalem and Abyssinia along the Nile, the Blue river, and the Athara. Without such a line of stations, the mission in Uganda would be suspended in the air, and ultimately perish. My own attempt at Ukambari (110 leagues from Mombas) and the attempt of the Oxford mission on the Zambesi, are corroborative of the necessity of successive advance. Both attempts aimed too much at penetrating at once to a long distance from the coast without intermediate stations, and therefore they were premature and abortive. The same will be the case with the Uganda mission, unless it be supported and connected by intermediate stations on which you may fall back in case of necessity. Mr. Rebmann is now preparing quietly a number of natives on the coast of Mombas, who in time will assist in working the stations inland. This is the right sort of Missionary strategy, to which I ought to have acted up in former times.

As to the rest, I again fully concur with Captain Speke, who states that the white and Arab traders will do immense harm when they have once reached the southern region. The Arab proselytism might easily produce a fanatic chief who would open another chapter of Fellátah religious warfare and slave-hunting, which has done so much harm in Western Africa. This calamity might be averted by executing the measures which Captain Speke has proposed. Only in one point I cannot agree with that gallant officer if he suggests that the British slave-vessel-hunting at sea should be abandoned. But I suppose he means that the withdrawal of the British squadron should take place after the interior of Africa has been studded with Christian missions and with the germs of Christian civilisation. If this is his view, I am at one with him. But should the British cruisers be withdrawn now, the slave-traders would be overjoyed, and carry on their nefarious traffic more than ever. Therefore I would say, "For God's sake do not remove your slave-catching naval force until you are historically sure that higher principles have taken root in the interior, that religious and civil development has been laid as the axe unto the roots of slavery and

the slave-trade. In the meantime God will bless you for every shilling you spend in the suppression of the slave-trade at sea.

Captain Speke has kindly offered 100*l.* towards giving any missionary a start who would go to instruct the Wuhuma. Allow me to tell you that the Pilgrim-mission at Chishona has now a station at Chartum, where the generous captain may engage a few of our missionaries if he will apply to the Pilgrim Missionary Committee at Basle. The latter will be ready to work up the White river as well as the Blue, if sufficient means can be obtained for the prosecution of this work.

Kornthal, March 8, 1864.

DR. L. KRAPP.

REPLY TO "ANOTHER POINT TOO MUCH LOST SIGHT OF IN MISSIONS."

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—The department of CHRISTIAN WORK devoted to "Suggestions and Replies" promises to be both interesting and profitable, if conducted in a devout spirit and with a sincere aim to promote the cause of Christian missions. The letter of your correspondent T., in your last number, contains some sentiments which enlightened friends of the missionary cause will readily endorse. It also gives utterance to some opinions to which many, I believe, will demur. I confine my remarks to some passages of the latter class.

I cannot concur with your correspondent in those portions of his letter in which he refers to missionaries as defeating their object by wounding the prejudices of the people by condemning, without ceremony or delicacy, all their religious beliefs and practices. So I interpret the following sentences: "Is not our way of preaching Christianity generally too aggressive? Do we always take sufficient trouble to understand the people we are trying to convert? If we are to judge by the speeches at missionary meetings, and the tone of missionary periodicals generally, we should suppose that the right and proper way to preach the religion of Christ is to demonstrate to the heathen by force of argument, or of ridicule, that the religions they and their fathers have believed in are tissues of lies and absurdities. This is to be the first step before proving to them that we possess the well of truth pure and undefiled." In reference to the first part of this quotation, I must say, as one who has spent many years in the foreign mission field, that I cannot understand how the Gospel is to be preached to a heathen people without being "aggressive." As to our preaching being "too" aggressive, I presume a missionary, who is worthy of the name, and who knows something of his responsible office, and the character of the people among whom he labours, will not needlessly offend them by addressing them either in the style of ridicule or of angry invective. If he has a moderate share of common sense, to say nothing of piety, he will not be so foolish and wicked as to act the part your correspondent sup-

poses; and I know no instance of a missionary doing so.

As to the speeches at missionary meetings, and even passages in missionary periodicals, I doubt whether these can be held to be veritable exponents of the style in which missionaries address heathen audiences. Mark how the Apostle Paul writes to the Christians at Ephesus, composing the church formed in that idolatrous city (Eph. ii. 1, 2, 3; comp. 1 Cor. x. 10 and xii. 2). The apostle did not use such "offensive" expressions when preaching to the idolaters in that place; but when writing to the converts, he could utter the whole truth without offence to any. In like manner Christian missionaries of the present day address the heathen people in the least offensive manner possible; but in reporting their proceedings to friends at home, they can utter the plain truth without restraint and without offence.

Your correspondent will, I hope, upon reflection, be convinced that he has judged our missionary brethren by an unfair standard, when missionary speeches, on an English platform, are adduced as evidence of the "offensive" style of their preaching.

He refers to the 17th chapter of Acts, as exemplifying the right way of approaching a heathen people. That beautiful narrative well deserves the study of all missionaries, as, I doubt not, they do study and aim to copy the example there set. But even at Athens the Apostle Paul emphatically condemned the idolatry of the people. And what does T. think of the same apostle's proceedings at Ephesus, recorded in the 19th chapter of Acts? Was not he guilty of the very things alleged against modern missionaries? Did not he express himself about "Diana of the Ephesians" in a style your correspondent would pronounce to be very reprehensible?

But to proceed.

After referring to St. Paul's address to the Athenians, T. asks, "Is this the way we speak to the heathen? Do we tell them that they are the offspring of God? Do we ground the confutation of idolatry on that simple fact?" These questions I would, in the name of every enlightened Protestant missionary, answer in the affirmative. The addresses of missionaries are, in numberless instances, but an expansion and amplification of the apostle's sentiments; and—not to say more—I am persuaded that T. is mistaken in attributing the want of missionary success to the offensive style of dealing with the people, treating their superstitions with ridicule or angry abuse. The truth is, that the simple assertion of the unity and supreme authority of the Godhead—the doctrine of one God, and one Saviour, is the most overwhelming blow to every system of idolatry, whether of ancient times or of the present day. And as this truth must be proclaimed by the missionary, however offensive it may be to his hearers, he dare not be silent. He must preach it, whether men

will hear or whether they forbear; and it is rather hard that they should be arraigned before the British public as your correspondent has arraigned them.

Again, T. asks, "Do we always take sufficient trouble to understand the people we are trying to convert?" I would answer—in the name of my missionary brethren and myself—WE DO. Some time ago a respected minister, a friend of mine, who seemed to have imbibed notions of the incompetency of missionaries, similar to those of your correspondent, gave it as his opinion that missionaries in India had never studied nor understood the Hindoo system, and were ignorant of the profound philosophy that underlies that mythology. I referred him to Mr. Ward's learned and elaborate volumes on Hindooism. He had never seen the work, nor other erudite and important publications that fully demonstrated the ability of missionaries to deal with the whole subject. And so, my friend being himself ignorant of what the men accused of ignorance had done, he gave them credit for knowing as little as himself. Mr. Maurice, and other writers of his stamp, have written so as to convey the impression that Protestant missionaries have too little philosophical culture to fit them for encountering the learned Bramins of India and the proud literati of China. It is easy for an author, sitting at his ease in his study at home, to cast imputations of ignorance on men who have gone far hence to the Gentiles; but it is easier to make such statements than to prove their truth. And I venture to think that not a few missionaries still in the field—to say nothing of those that are gone—have fully proved their efficiency as men of learning and research, and equal to any encounter with the learned men of the countries where they labour.

But, after all, what is the use of profound scholarship, since, according to your correspondent, there is little good to be expected from "argument;" and the missionary should confine himself very much to the simple exhibition of Gospel truth? He believes that it is "one of the greatest, saddest of our mistakes," that "we must pull down before we can build up." If so, then, we see little need for all the learning considered to be so indispensable for a missionary. But this is a shallow view of the matter, as must be evident to any thinking Christian man.

Your correspondent says that "deep underneath the folly and superstition, there is in all the great faiths of heathendom some vital truth which it is at our peril that we overlook." And he closes his letter thus: "We should do them a greater service by showing them what there was in their old faith which was true, than by leading them to think that it was all false together." These propositions are, we think, fairly open to question; but assuming their correctness, and admitting that service might be rendered to the cause of Christianity, by showing what is true in "all great faiths of heathendom," it happens unfortunately, that, to the great mass of the

population of a heathen country, it is the gross idolatry of their system in its practical manifestations, occupying the thoughts, pressing on the senses, and stirring the passions, that they have to do with. To the great mass of the people it matters nothing what may "be deep underneath," while the system—Hindooism for instance—lights the fire to consume the widow; enjoins self-torture, self-immolation, infanticide, and other monstrous cruelties. If the tree is to be judged by its fruits, how comes it that these "old faiths," in whose deep roots there is so much truth and goodness, produce such fruits as these? We are warranted to judge of what "lies underneath"—by what appears on the surface, and appears universally, always and everywhere, as the development of the system.

I must not, however, prolong these remarks, and would only say, in a word, that a wise and faithful servant of Christ among a heathen people will vary his mode of preaching or conversation according to the occasion. To-day he meets a caviller; to-morrow a proud bigot; the next day a scoffer; and then a bewildered enthusiast; and all of them, more or less, will show, when he comes to close quarters, that they are *unwilling* to be convinced that the Gospel he proclaims is *truth*, and that their own superstitions are to be renounced for the sake of it, or even *modified* by the reception of it. The missionary may expatiate as he pleases on the "deep thoughts concerning the relation of men to God," contained in their own books, but he will find that such discoursing has but poor effect in inducing a Hindoo or a Buddhist to become a disciple of Christ.

If it be, as your correspondent suggests, that modern missionaries have so little sense as to attack with the weapons of ridicule and vain argument the idolaters they wish to convert, we have only the more to regret that men like himself, whose sympathies and far-seeing sagacity so eminently fit them for missionary work, do not themselves take the field, and drive away the weak and unworthy men who occupy it. I humbly think that no man is entitled to bring charges so sweeping and so serious against the great body of our missionaries, especially those of India and China, as your correspondent has done, unless he has enjoyed very uncommon advantages of observation. Judging from the tenor of his letter, he is neither personally conversant with missionary operations, nor possessed of any peculiar means of information on the subject.

I do not ascribe to your correspondent any *intention* to harm the cause of missions or to injure its promoters. His letter bears no marks of unfriendly *animus*. But did it not occur to him that he was taking the most effectual means an anonymous writer can employ to weaken the hands, and grieve the hearts, and defeat the labours of our missionary brethren?

Would it not have been wiser and safer to send a private letter of inquiry and expostulation to the directors of our missionary societies, calling

their special attention to the fact he alleges, that missionaries are not doing justice to the Hindoo and Buddhist systems, "as expressive of man's deep desire of communion with God," and so grievously fail in their attempts to convert the people to the faith of the Gospel? Perhaps such communications would have elicited answers that might have saved T. the trouble of writing some portions of his letter, and have greatly modified the remainder.

I have already occupied too much of your valuable space, and conclude without a word more, although the subject is not exhausted.

I am, &c.,

W. S.

MEDICAL MISSIONARY DISPENSARIES AND TRAINING INSTITUTIONS FOR INDIA.

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—The readers of *CHRISTIAN WORK* have had presented to them in some of its recent numbers a view of the operations of the Edinburgh Medical Missionary Society, both at home and abroad; of its medical mission in Madras; of its medical missionary dispensary in the Cowgate; of its monthly meetings with the students for the purpose of diffusing information, and of maintaining a friendly and social intercourse with the rising generation of medical men: yet, as mentioned in the last report of the Society, the directors are very far from imagining that their present arrangements admit of being stereotyped; they are anxious to enter on a new undertaking which has been repeatedly pressed upon their attention, and the object of your correspondent in this letter is to explain to the readers of *CHRISTIAN WORK* the nature and the need of the proposed extension of the Society's operations.

The Edinburgh Medical Missionary Society owed its origin to the desire felt by some friends of Christian missions to do something to meet the demand which had arisen on the foreign field for a larger supply of men skilled in the healing art to co-operate with those engaged in the spread of the Gospel. It was felt that a society having such an object, and occupying such a central and influential position as Edinburgh affords, could not confine its attention to any one section of the mission field; it seemed to be imposed upon it as a necessary consequence of being located at the seat of a great medical school, and at the centre of active efforts on behalf of vital Christianity, that it should be prepared to do everything possible and competent for such an institution to undertake, to supply to the evangelical missions of the churches healers of the sick willing to consecrate themselves to the service of Christ as fellow workers together with the preachers of the Gospel.

Universality and catholicity were from the beginning the characteristics of the Edinburgh Medical Missionary Society. It aspired to see its missionaries sent here and there and everywhere over the

heathen world—to be guided by no other consideration in the selection of one locality, or of one section of the Christian Church with which to co-operate in preference to another, than by the relative amount of good it might be able to effect, and by the guidance of Providence in pointing out the way.

Though the medical missionary is not by profession a preacher of the Gospel, yet, thoroughly to accomplish his mission, he must be sent forth qualified to care for the diseases of the soul as well as the diseases of the body; to cure the aching heart as well as the aching head; to bind up the wounded and broken spirit as well as the wounded and broken limb. These were the words of Professor Simpson when he presided in the year 1860 over the second annual meeting of the Cowgate Dispensary, an institution formed to place students of medicine under Christian influences, and to teach and to train them to act as evangelists wherever their lot may be cast in the world. So well has this institution answered the purposes of its founders, under the able and judicious management of Mr. Burns Thomson, a man who has truly been said to unite the skill of the physician with the gifts of the evangelist, that already from this institution of only a very few years' standing, men of piety and zeal, well instructed in the knowledge of their profession, and in the application of it to missionary purposes, have gone forth in connection with different missionary societies to India, China, Syria, and to the islands of the sea. Scarcely less satisfactory is it to know that other young men trained in the institution, though not professedly medical missionaries, are now in their several spheres of labour practising their profession, on Christian principles and for Christian ends, to the glory of God the Father and to the promotion of the kingdom of Christ.

Very early in its history the Edinburgh Society came to the conclusion that its special province was only to create this particular evangelising agency, for employment afterwards by the missionary societies engaged in the direct promulgation of the Gospel, the paucity of the means at its own command dispelling the vain imagination it had at the beginning, that it could both train the agents and make use of them afterwards itself. The Society was compelled to recognise its distinctive and definite mission to be simply to teach and to train. In pursuance of this object, and to extend the sphere of its usefulness, it rejoiced at first to receive young men sent to it from abroad (converts of the Christian Churches) to be educated for medical missionary work; but experience in this department has pronounced so decidedly against the practice, that the Society has resolved to abandon it altogether.

Though compelled to relinquish the plan of having young men sent to it from abroad, the Society continued quite alive to the necessity of having young native converts to Christianity educated as medical

missionaries, who might co-operate with the native evangelists, and give to them the aid of so potent an auxiliary in the prosecution of their work. It was under these circumstances of disappointment and longing desire that the attention of the Society was directed to India, where, from the fact that already there exist at each of the Presidencies excellent medical schools, supported and patronised by Government, the Society might do for the young native students of medicine abroad exactly the same thing it is doing for our students of medicine here at home. These medical schools are numerously attended by a well-educated class of young men, a class increasing in number every day, so that eventually there will be scattered over every portion of the land native medical men who, from their liberal education and knowledge of European medicine, must always possess a very commanding influence in the native community.

Taking these facts into consideration, the poverty and not the will of the Society has restrained it from entering on so inviting a field of labour, a work legitimately its own, a mere expansion of its professed object from the beginning, a carrying forward unto perfection the work it had undertaken to do. It is in vain to expect that India can be supplied to any great extent directly from home with physicians, either of the soul or of the body. The main work of all missionary societies, whether clerical or lay, should be to teach and to train, and to send forth among the masses of the native population preachers, and teachers, and doctors of their own flesh and blood, lineage, and language.

A few weeks ago a liberal friend of missions offered, after careful inquiry, to give 1000*l.* for the establishment of a Medical Missionary Dispensary and Training Institution in Bombay, and a like sum for the establishment of a similar institution in Calcutta, provided that an equal sum be otherwise forthcoming before the 1st of May. The application to our generous friend was made after long-continued and united prayer, so that those most conversant with the history of this transaction look upon the munificent gift offered to us as a special answer to prayer, and an indication of the mind of God on the subject. Already half the sum to secure to us the grant to Bombay has been either realised or promised, and we are full of confidence that other kind friends will speedily come to our aid, and give us a right to claim the conditional gift. We have got the man ready to go, suitably qualified, and intimately acquainted with the practice of the Cowgate Dispensary—the prototype of the contemplated institution.

The only thing tentative or experimental in the present proposal, is the converting the dispensary into a training institution for medical missionary students; and should it fail in this respect, the value of dispensaries has been so well established in India and elsewhere by a most ample experience, that the contributors to this fund are secured from loss.

Two thousand pounds, it is calculated, will suffice for the expenses of the institution necessary to be defrayed from home for a period of at least three years, before the expiry of which time it is confidently believed the institution will so commend itself that men will not be willing to let it die, and that both at home and abroad it will draw its resources from an extensive and influential constituency. We want, not annual subscribers at present; our request is for single donations, since without the guarantee of a realised fund for its continued support while taking root and developing itself, the Medical Missionary Society will not incur the responsibility of its management.

The constitution of the Edinburgh Medical Missionary Society is an ample guarantee for the unsectarian character of the contemplated institutions. On the direction of the Society are gentlemen of all our religious denominations, and the sub-committee for examination of candidates for employment consists entirely of ministers of the different evangelical churches, eminent men of the English Episcopal Church, of the Scotch Establishment, Free Church, United Presbyterian, Baptist, and Independent. On the assured ground, then, of our catholicity, we have no hesitation in appealing to Christians of all denominations to enable us to claim this munificent offer of a well known most liberal friend of missions. The time is limited, and the sum we require is limited also; we trust that able and willing friends will within the limited time supply the needed amount.

Donations may be sent either to Dr. Omond, the treasurer of the Society, No. 43, Charlotte Square, Edinburgh; or to Mr. B. Thomson, 39, Cowgate; the Superintendent of the Medical Missionary Dispensary; or to myself, The Convener of the India Sub-Committee of the Medical Missionary Society, 9, Royal Circus.

I need only refer to your own pages in proof of the estimation in which medical missions are held by the ordained missionaries. What all our mission schools are doing so well for the young by placing them in familiar and intimate connection with the missionaries, medical hospitals and dispensaries might be made to do in a great measure for a large portion of the adult population; they would bring them into contact with the evangelist under circumstances the most favourable for the communication of religious truth. And as the utter inadequacy of European agency to undertake this work must be apparent to all upon the least reflection, these medical missionary dispensaries should, like our schools where native preachers are taught, be so constituted as to become, in connection with the medical colleges at the different Presidencies, institutions for training the young native Christian students of medicine as medical missionaries to their own neglected countrymen.

I am, sir, yours faithfully,
K. MAC QUEEN.

NEW BOOKS

BEARING ON

CHRISTIAN WORK.

THE schools planted at various points among the heathen have been among the most interesting and successful departments of missionary work. The histories of some of them are arranged by Miss Barber in a pleasant volume,* and with so much skill that the book is sure to be a favourite in Christian households. West Africa, India, and North America furnish material for the sketches, and while the facts are drawn exclusively from the records of the *Church Missionary Society*, there is nothing narrow about the book; it will carry a good impulse with it for all missionary societies. There is just enough sketching of the country and the people to make the stories intelligible, and few children who take them up will find it easy to lay them down.

Mr. Irving's contribution to missionary literature appeals to us on different and altogether larger grounds. The noble edition of Irving's works,† of which the first volume has been issued, is the fittest tribute that has been paid to his memory. The interest excited by his life has no doubt prepared the way for a true appreciation of those matchless treatises with which he enriched our English tongue, and those sermons that recalled, and not unworthily, the days of Taylor and Hooker and Donne. It is felt that he cannot be set aside as an enthusiast, that it was not the eccentricity of the man nor mere accidental aids of manner that drew the crowd about him, but the singular eloquence with which he clothed the most solemn and often forgotten truths. By these collected writings he will take his proper place in the literature of our English theology. It is cheering to find a work so massive as this undertaken at a time of so much superficial and hurried reading, and argues confidence in the work and confidence in the public. It would be hard to point out healthier reading or a finer exposition than that of the *Parable of the Sower*, that occupies most of the volume. There are, besides, an essay on the reading of the Word of

God, and that perhaps most eloquent of his writings, on the Book of Psalms, some minor fragments, and the expanded discourses on *Missionaries after the Apostolic School*. As an upholding of the principle of a life of faith, and of the weak instruments of God against all the might of the world, and the rules of a worldly spirit, this discourse will repay study. It may be too restricted in its conclusions, but it will remain among the most forcible and eloquent appeals that have been made to the Church for a missionary spirit. There is room for but one quotation:—

“They are launched into a stormy sea, a sea of storms and shipwreck is before them, and their frail bark is not fenced or fitted out for any storm, or furnished for any voyage. So the world would say, because so it seemeth in the eye of the world, which looketh but upon the visible and temporal forms of things. It is madness, they would say, moon-struck madness, to think that of such should come any speed; it is not in the nature of things they should exist a week in any region of the earth, and in barbarous regions not a single day: no policy of insurance would do their risk at any premium: they are shipwrecked, cast-away creatures, doomed to death, and destined to effect no good, even if they should outlive their first outsetting. Men must have a livelihood before they can speak or act: they must have protection to cover them from the tyranny of power, and law to save them from the riots of the people: they must be well paid, if you would have them work well; for if a man have no comforts his life is miserable. What! such mendicants as these convert the world! say the well-conditioned classes; vagrant, vagabond fellows, they are fitter for the stocks or the common jail. Such illiterate clowns, such babblers as these, instruct mankind! say the learned classes; away with them to their nets and fishing-craft. And, say the political classes, it is dangerous to the State; they cover plots under their silly pretences, and must be dealt with by the strong hand of power. Methinks I hear, in every contemptible and arrogant speech which is vented against the modern missionaries by worldly and self-sufficient men, the echo, after two thousand years, of those speeches which were wont to be poured upon the twelve apostles and seventy disciples, when they began to

* *Sweet Childhood and its Helpers in Heathen Lands. Being a Record of Church Missionary Work among the Young in Africa, the East, and Rupert's Land.* By M. A. S. BARBER. Cr. 8vo. pp. xii. 324. London: Nisbet & Co. 1864.

† *The Collected Writings of Edward Irving.* In Five Volumes. Edited by his Nephew, the Rev. G. CARLYLE, M.A. 8vo. pp. x. 645. London: Strahan & Co. 1864.

emerge out of the foundation of society, into the neighbourhood and level of its higher ranks."

In reading Sir Charles Lyell's *Antiquity of Man*, Mr. Brodie was struck, like many others, with the inconclusiveness of the reasoning; with the apparent recklessness with which facts were brought forward. It was the more noticeable in a writer of Sir C. Lyell's cautious and moderate habit; and it led him to a closer investigation of both the facts and arguments of the book. The result, Mr. Brodie states to be, that a large proportion of the facts brought forward are not fairly stated, and that the conclusions are not warranted by the evidence adduced. The reasons for these statements are contained in an unpretending volume,* which those who have studied the large work should be careful to read. The rising of the land in Sweden, has been assumed as the measure for similar upheaval elsewhere; Mr. Brodie points out that no general measure can be assigned. Sir C. Lyell declares that *seventeen* centuries have lapsed since the upheaval of the central portion of Scotland, though that did not take place till after the Roman era; he is reminded that the Romans only left Scotland in the year 420. Sir Charles Lyell calculates the growth of peaty deposit at an inch and a fifth in a century. Mr. Brodie quotes against him "an author on whose memory we can place greater confidence," who is Sir Charles Lyell himself, in his earlier *Principles of Geology*, and who says that Roman roads have been found covered to the depth of eight feet by peat, and that there is a moss in Ross-shire where peat was dug half a century after its formation. With the same sagacity Mr. Brodie pursues the other arguments for the *Antiquity of Man*, and proves that there is no real force in them; that they are built up of assumptions and strengthened by what turns out to be contradictions, that they are speculations as devoid of caution as reverence, and that there is no sufficient reason shown for making the old Hebrew statements bend to the conclusions of modern geologists. At the same time he does not reject the possibility of a race of pre-Adamite men; and "the author does not object to Sir Charles Lyell's conclusions in regard to the antiquity of the earlier remains of man, because they are contrary to Scripture; he regrets them simply because they are unsupported by facts." Mr. Brodie is already known by an intelligent, careful, and thoughtful book on *The Rational Creation*. He is a man of evidently calm and sober views, devoted to science, with sufficient knowledge to grasp the bearings of geological speculation, and sufficient width of mind to prevent him regarding science as hostile to Scripture; and what he has written is an admirable illustration of the temper in which such discussions should be conducted, above

all by Christian men. His book is one that will commend itself to all who have reflected on the subject—one that, though small, will be of great service to the truth.

Replies to M. Renan are issued from the press with almost as much rapidity as to Bishop Colenso. The subject is more readily dealt with in an effective way: the writers are more at home upon it; nor does it make the same demands upon their scholarship. Replies are preparing upon this side of the water; and in the meanwhile the *Tract Society* have wisely issued a little volume* containing Dr. Schaff's argument from the character of Christ for his divinity, and two reviews of M. Napoleon Roussel. Dr. Schaff's essay was published before M. Renan's book; it is not, therefore, strictly a reply, but it has all the force of a reply. There is not so much originality and power in it as in Bushnell's well-known argument from the same premises; nor is M. Roussel's portion so telling and brilliant as the tract of Dr. Pressensé. Put together they constitute an admirable volume, compact, scholarly, and handy, and which ought to have the widest circulation. Dr. Schaff is one of the most reliable, and accurate, and acute of our theological writers, and has amply maintained the position which Neander, Bunsen, and others foretold he would assume; and his treatise is sufficiently popular and intelligible without being written for popularity. M. Roussel has met a better translator than Dr. Pressensé, and his clear, sharp sentiments ring out well in English. He puts together the inconsistencies and errors of M. Renan with skill, stripping off the veil of eloquent language and sentiment, and subtle concession to popular opinion, that hide M. Renan's real conception of Christ, then draws back, and points to the monstrous figure that is left. Readers will have it in their power to contrast this with the noble picture of our Divine Lord drawn from the Gospels by Dr. Schaff. His way of dealing with M. Renan's "gentle enticing" of texts is a fair specimen of M. Roussel's manner. By this method we undertake to make *oui* mean *non*. First of all, it is a simple fact that *oui* and *non* are nearly relative; *oui* is a monosyllable, *non* is a monosyllable; *oui* has three letters, *non* has three letters; *oui* contains an *o*, *non* also contains an *o*. Do not be surprised that *oui* should have an *u*, and *non* an *n*. Do you not see that *u* is only *n* turned upside down? If there are two *n*'s in *non* it is simply the same letter doubled; and if there is an *i* in *oui*, the Greeks will tell you that it must be an *iôta* subscribed. You see, then, that by "gently enticing" it, *non* means *oui*.

In *Christian Home Life*† the *Tract Society* have

* *Remarks on the Antiquity and Nature of Man, in Reply to the recent Work of Sir Charles Lyell.* By the Rev. JAMES BRODIE, A.M. Cr. 8vo. pp. viii. 147. Edinburgh: Johnstone, Hunter, & Co. 1864.

* *The Christ of the Gospel, and the Romance of M. Renan.* Three Essays by the Rev. DR. SCHAFF and M. NAPOLEON ROUSSEL. Cr. 8vo. pp. vi. 187. London: Religious Tract Society. 1864.

† *Christian Home Life, a Book of Examples and Principles.* Cr. 8vo. pp. vi. 216. London: Religious Tract Society. 1864.

issued another excellent book. The pages of the Bible and of Christian Biography furnish the abundant illustrations, which are selected in a catholic spirit, and pleasantly put together. *Home Piety, Teaching and Training, The Formation of Character, The Lord's Day at Home, and Social Inter-course*, are some of the subjects on which the author writes. *Pleasant Hours with the Bible** is a reprint, with Key, of sundry Biblical questions that appeared in the *Sunday at Home*. It is intended for the instruction of the young; but many of the questions might have been happier.

Devotional literature continues to flow from the press in a steady stream. It would be curious to note how many collections of Hymns have been published within the last ten years; how many vary in no more than a different arrangement or another binding. Yet new collections still find readers, and publishers, it may be supposed, still find profit. These modern collections are incomparably richer, and more accurate than any before, and are much borrowed from the poets of the seventeenth century, the German Hymnology, and contemporary writers. Independent of the mere pleasure of reading a devout hymn, the taste for such reading cannot fail to be elevated; nor is it likely that the English Hymn will again sink so low as the crudities and extravagances that took up so much space in the hymn-books of fifty years ago. Mr. Kemble has edited a very fair compilation,† and one that derives interest from its varied selections and chronological arrangement. The old English Hymns are in great force, and most of those from modern writers are very beautiful. It is worth observing, that where a hymn is a translation from the Latin or German, the original is pointed out. The paper, printing, and binding are all that could be desired. Of another type of devotional book is *The Spiritual Casket*,‡ among the very best of the Daily Readings that have been furnished by pious men to the Church. Gossner's mind was peculiarly suited to such work; he bestowed great pains upon it; it

contains the result of many years' meditation, trial, and faith; and is a comfort to others with the comfort wherewith he himself was comforted of God. It is not a collection of mere excellent words; it is the brief, pregnant unfolding and application of Scripture, by a man whose gifts of that sort were rare. The translation, some mannerisms that may easily be corrected notwithstanding, is faithful; and the book is one that is certain to penetrate into Christian households. Fuller's *Good Thoughts** have also made their appearance in a new and pretty edition. It is a wholesome sign of the time that there should be a demand for the pithy thoughts of the pithiest of divines.

The third, and unfortunately the last, volume of *Plain Words*† is as excellent as its predecessors. It is a model of what a missionary paper addressed to Irish Romanists should be. It is a disaster to the cause of Christ in Ireland that such a periodical should cease; and it must be hoped that the editor will soon be in a position to resume his labours, as valuable to the class of readers he addresses, as those of the conductors of the *Catholic Layman* were to theirs.

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* *Pleasant Hours with the Bible; or Scripture Queries on Various Subjects. Answers to the Scripture Queries.* 16mo. London: Religious Tract Society. 1864.

† *The Book of Sacred Song*, with a Preface by the Rev. CHARLES KEMBLE, Rector of Bath. 12mo. pp. xviii. 336. London: Seeley, Jackson, & Halliday. 1864.

‡ *The Spiritual Casket; or Daily Bible Meditations.* By JOHN EVANGELIST GOSSNER. Translated from the German. With an Introduction by the Rev. E. H. Bickersteth. 24mo. pp. xii. 468. London: Shaw & Co. 1864.

* *Good Thoughts in Bad Times; Good Thoughts in Worse Times; Mixed Contemplations in Better Times.* By THOMAS FULLER, D.D. 24mo. pp. 397. Liverpool: Howell. 1863.

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Presented at the Annual Meeting held at the Society's House, MARCH 7th, 1864.

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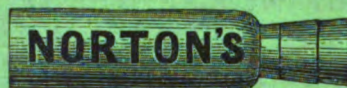
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